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A A A A A

TREATISE

IN
PROSE AND VERSE,

ON

11633 d. 8
VIRTUE AND VICE,

Chiefly regarding the Divine Exhortation from

H E A V E N,

*Abstain from fleshly Lusts, which War against
the Soul, 1 Pet. ii. 11.*

IN WHICH

That Subject is at large Considered

(IN REFERENCE TO

TIME AND ETERNITY)

IN THE LIGHT OF

GOD'S HOLY WORD.

Thy Words giveth Light, *Psalms* cxix. 130.

Search the Scriptures. *John* v. 39.

L O N D O N:

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THE

PROSE AND POETRY

VOLUME



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P R E F A C E.

THE following HYMN, was occasioned by hearing a Sermon on *2 Chron. xxviii. 10.* — at first it contained but twelve Verses, which were confined to the Sense of the Text quoted : But the Writer reflecting on the Accusations in the Old, and New Testament, brought against Persons, who profess Godliness, for their having fallen into Sins, of Lustful Indulgences ; and he, presuming that perfect Purity of Chastity, is not the distinguishing Characteristic of the present Age, in preference to past Ages ; for these, and other Reasons, (which will appear in the following Pages), the Writer enlarged the Hymn in reference thereto ; and by the Advice of some serious Friends, whom he consulted, he sent it to the Press.

A late reverend Divine, whom God greatly honoured with uncommon Success in the Ministry, often told the Writer, that he scarce ever
A 2
preached

preached a Sermon, without special Care to direct some Sentence in it, to the Consciences, of such Persons, (if any such were in his Congregation) who may have defiled themselves by wanton Uncleanness: That Divine, deemed it an unfaithful Delicacy, both in the Pulpit, and Press, to avoid a Subject, that in human Life, is found to be the Source of almost every Evil, and Abomination, on the Earth:—A Subject, concerning which, the Wisdom of God, and the Spirit of God, in Prohibitions, and Threatenings, has been remarkably express, and explicit; and which are *spoken by the Mouth of God*, Deut. xxxii. 1.—and *written by the Finger of God*, Exod. xxxi. 18. in more than two hundred Places in the sacred Scriptures. And in Contrast thereto, the Character of the Virtuous;—their Peace of Mind;—their Human Happiness;—their Divine Consolations;—and the everlasting Felicity promised them in the immediate Presence of God, in the World to come; is so sweetly, and gloriously described in the Bible, that even to depraved human Wisdom, it would seem impossible, for any one rational Being, on the Earth,—to prostitute—their Body, Mind, and Soul,—to the Indulgence of fleshly, filthy, Damning Lust.

The

The Sentiments, and Reflections, expressed in the following Hymn, are rational, and scriptural;—and it may be proper to declare, that the Writer, in his private Thoughts, and Mind, had no secret Reference, he meant no personal Application, to any one Person, living; Male, or Female;—far, very far from it, was his Intention and Design.—The Reader's Memory, and Conscience, alone can supply, what may be suitable to him,—without the Knowledge of a second Person:—The Mode, and Stile of the Hymn, is such as was very engaging to the Writer in his youth, he therefore adopted it.

The Soul of every Descendant from *Adam*, will be full of Reflections beyond the Grave;—there can be no Scenes of Vanity (such as abound here) to amuse, and please, sensitive, or intellectual Powers, after the Death of the Body. Serious and solemn Reflections, this Side the Grave, are a momentary Specimen of what will be our perpetual Employment beyond it.—It is the Unreflecting, that fall into Sin; especially into Sins, of Uncleanness:—to view the Consequence, before we indulge in any one Act of Impurity; is the most likely of human Means, for Safety, and Preservation. REMEMBER THE REFLEC-

TIONS OF JOSEPH IN THE MOMENTS OF URGENT
TEMPTATIONS.

The Self-Charge, and Self-Reflections, hereafter expressed, are calculated (though faintly) to shew how the Mind of every guilty Person, must and will be exercised in this, or in the World to come: (but it is not known to the Writer, to be the Reflections and Experience, of any one Person living)—Yet, to such Persons, who are not as yet, through their wanton Indulgence, *past feeling, and who have not given themselves over unto Licentiousness, to work all Unclean-ness with Greediness*, Eph. iv. 19. — to such Persons, as well as those, who have clean escaped such Pollutions, — the few Minutes, that may be at Times employed in reading the following Hymn, may not be to them, spent in vain.





VIRTUE AND VICE,

A

P O E M,

Written solely in Consequence of the
Writer's hearing a Sermon, Preach-
ed from these Words,

*Are there not with you, even with you, Sins a-
gainst the Lord your God? 2Chron.xxviii. 10.*

I.

YES, RIGHTEOUS GOD;—some Sins in me,
Against thy LOVE, and GRACE,
Thine EYES behold; for thou can'st see
My WAYS, in ev'ry Place (*a*).

II.

Against thy LAWS, I sin at Times,
Against my CONSCIENCE too (*b*):
'Gainst HOPE of HEAVEN, my SECRET Crimes,
In SECRET,—are not few.

(*a*) Job 34. 4. *Doth he not see my Ways, and count all my Steps?*
Chap. xxxiv. 21. *For his Eyes are upon the Ways of Man,*
and he seeth all his Goings.

(*b*) We read of a good Conscience, 1 Tim. i. 5. which
does not accuse a Person of any wilful Offence against

III,

'Gainst the REDEEMER's Blood divine,
 Against thy SPIRIT's Aid,
 My Pow'rs to Sin, I oft Resign,
 Yet of thy WRATH afraid (c).

GOD, or Man, *Acts* xxiv. 16. and we read of a *pure Conscience*, *1 Tim.* iii. 9. a *Conscience*, not troubled with a Sense of Guilt, *Heb.* x. 2. a *Conscience*, checking and condemning Persons when they have gone against their Light, *Rom.* ii. 15.

And let it be remembered,—we read also of an *EVIL Conscience*, *Heb.* x. 22 —a *Conscience*, defiled with vicious Habits, so that it doth not perform its Office aright. It is called a *Conscience* SEARED *with an hot Iron*; that is, utterly hardened, and has lost all Sense of Feeling, *1 Tim.* iv. 2. and it is called a *DEFILED Conscience*, being blinded and perverted, so that it cannot judge of its own Actions, *Titus* i. 15. This *EVIL Conscience*, is sometimes quiet, sometimes stirring and troubled: it accuseth where it should excuse, and excuseth where it should accuse. When a Person can wilfully sin against the original Light of Conscience, and break the holy Commands of God, and feel but little Remorse afterwards;—that Person may be said to be nigh to final Perdition, and eternal Destruction, from the Presence of God.

It was a Saying of Zuinglius, that holy Man of God, who was burnt to Ashes by the Papists in the Year 1531,—
 “ *What Death would I not rather choose, what Punishment would I not rather bear,—yea, into what a profound Abyss of Hell, would I not rather enter, than to bear witness against my Conscience.*”

(c) *Heb.* x. 29. *Of how much sorer Punishment, suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was sanctified,*

IV.

The SAVIOUR'S TABLE, richly spread !
 This guilty Soul of mine,
 Hath sinn'd against the SACRED BREAD !
 Against the SACRED WINE !

V.

Those BLESSINGS, I have slighted much ;
 Regardless of thine EYE !
 Such are my WAYS, my GOD, and such
 My CRIMES, of Crimson Dye !!

VI.

'Gainst WISDOM'S Pleas !—and REASON'S Voice !
 And REVELATION'S LIGHT (d) !!!
 My sinful Passions, oft rejoice
 In SIN'S, impure Delight !

sanctified, an unholy Thing, and hath done despite unto the Spirit of Grace ?

Ver. 30. Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his People.

ALL Persons, who have right Conceptions of the holy partaking of the LORD'S Supper, must be sensible that if they wilfully indulge themselves in any known Sin, before, or after, receiving the Sacrament, in their monthly Attendance at the LORD'S Table, they, as often, may be said to break a most solemn Vow, OATH, and COVENANT, between them and their God.

(d) Psalm cxix. 130. *The Entrance of thy Words giveth Light : it giveth Understanding unto the Simple.*

Prov. vi. 23. *For the Commandment is a Lamp ; and the Law is Light.*

Psalm cxix. 105. *Thy Word is a Lamp unto my Feet, and a Light unto my Path.*

VII.

Against LIFE'S COMFORTS! PEACE! and REST (e)!
And all that EARTH, holds Dear!
'Gainst keen CONVICTIONS, in my Breast!
And dread REFLECTIONS, there!

VIII.

'Gainst each RESOLVE, each solemn Vow,
In SIN's, perpetual WAR;
I YIELD!—I FALL—I know not how,
As some quick shooting STAR.

(e) Psalm cxix. 165. *Great Peace have they which love thy Law: and nothing shall offend them.*

Prov. iii. 17. *Wisdom's Ways are Ways of Pleasantness, and all her Paths, are Paths of Peace.*

But to the Wicked God saith —

I will curse your Blessings, I have cursed them, Mal. ii. 2.

There is no Peace, saith the Lord, unto the Wicked, Isaiah xlviii. 22.

But the Wicked are like the troubled Sea, when it cannot rest; whose Waters cast up Mire and Dirt, Chap. lvii. 20.

Respecting a due Attention given to the Word of GOD, the Promise runs—that *when thou goest, it shall lead thee*, Prov. vi. 22.—it shall lead thee into, and lead thee in the good and right Way; it shall lead thee from, and lead thee out of every sinful, dangerous Path: It will say unto thee, when thou art ready to turn aside, *This is the Way, walk in it*:—It will be to thee as the *Pillar of Fire and Cloud* was to Israel in the Wilderness.

HENRY.

IX.

NATURE, as TINDER,—soon takes Fire;
 Fierce, rapid Flames, abound;
 These blaze DESTRUCTIVE,—then expire;
 But leave a LASTING WOUND (*f*).

X.

TEMPTATION'S, countless ARTS,—to charm,
 ALLURE,—with too much Ease;
 TEMPTATIONS, my best Pow'rs disarm,
 And my soft Passions, please.

(*f*) Job xiii. 26. *Thou writest bitter Things against me, and makest me to possess the Iniquity of my youth.*

Psaln xxxviii. 5. *My Wounds stink and are corrupt, because of my Foolishness.*

Prov. vi. 33. *A Wound and Dishonour shall he, shall she, get, and their Reproach shall never be wiped away.*

By the Law which God gave to Moses, Adultery, and Fornication, are considered as capital Crimes, and much more enormous than the Crime of Theft:—*The Adulterer and Adulterers shall surely be put to Death, saith the Lord*: But for the Crime of Stealing, Restitution was to be made four, five, and sevenfold, *Exod. xxii. 1.*

“ He, or she, who committeth Adultery, or Fornication,
 “ wounds their Conscience, corrupts their rational Powers,
 “ extinguisheth all the Sparks of the spiritual Life, and
 “ exposeth themselves to the Wrath of God for ever; and
 “ thus destroyeth their own Souls. The Infamy of it
 “ is indelible; it will be a Wound to his, or her, good
 “ Name;—a Dishonour to those who gave them Birth;—
 “ and the Reproach of it, either from the Law of God, if
 “ the Sin is unrepented of, or, from the Memory, after
 “ genuine Repentance is given;—it will never be wiped
 “ away.”

HENRY on Prov. vi.

XI.

False PLEASURES, from without, assail,
 And CHARM vain FANCY's EYE;
 And my best STRENGTH, alas, how frail!
 How THOUGHTLESS, I comply!

XII.

SECRET TEMPTATIONS, from within,
 With what PREVAILING SKILL!
 Their SUDDEN EFFORTS, make me sin;
 And *Satan's* Wish fulfil.

XIII.

Ah, wretched State,—not safe ONE HOUR,
 From SIN; in no one PLACE;
 NOT SAFE, from SIN's, SOUL-damning Pow'r,
 Without WITHHOLDING GRACE (g).

XIV.

How wond'rous then, my SINNING BREATH,
 Thou didst not quick withdraw!
 And strike my FRAME, with SUDDEN DEATH,
 While BREAKING thy Pure LAW (h)!

(g) Gen. xx. 6. *God spake unto Abimelech, and said, I withheld thee from sinning against me.*

Rev. iii. 10. *I will keep thee from the Hour of Temptation.*

(h) From sacred, and profane History, we may be informed that many thousands of Persons, have, as it were, in a Moment, by God's immediate Judgements, been sent out of this World, while they were violating his holy Laws, and sporting with his righteous Commandments: To avoid a Variety of Quotations, let one suffice:—We read in the twenty-fifth Chapter of *Numbers*, that for the Crime of Fornication, in the *Israelites* Camp, twenty-four thousand Persons died of the Plague in one Day;—nor was the

XV.

HAD'ST THOU, when I, with GUILT, and
 SHAME,
 (Ere full-grown from a CHILD,)
 DEBAS'D WITH SIN,—this CURIOUS FRAME,
 DEFILING, and DEFIL'D (i).

the Plague stayed, until the Man, and Woman, were both of them, in the guilty Act, thrust through their Bodies with a Javelin, by a zealous virtuous, Son of God. The Wrath of Almighty God, for the Crime of Fornication, was not appeased until the two guilty Persons, Male and Female, were instantaneously put to Death, while in the Fact of violating his holy Law.

It is impossible for God, the righteous Judge of Heaven and of Earth, to punish any one sinful Action, in any of his rational Creatures, more than what Sin deserveth;—and it is also impossible, that the Sin of Fornication, or any other Sin, can be less sinful, or less odious, in the Sight of God now, under the Gospel-Dispensation, than it was in the Days of old, notwithstanding the temporal Punishment thereof doth not immediately (as in the Case referred to) follow the Crime, in the Persons of those who are guilty of it;—but let no such Person, or Persons, deride the holy Word, and Laws of God,—because, for a Time, they sin with Impunity;—but let such consider,—*it may be in his righteous Judgements, that the Measure of their Iniquities is not yet full*, as expressed in Gen. xxv. 26. and especially let such Persons remember, that the Day of their Death is at hand, and the Judge is at the Door,—when they (being stripped of all Disguise and Self-Deception) their personal Judgement must and will take place; nor is the Day of their final and decisive Judgement far off, when the previous personal Judgement will be confirmed and established for ever and ever.

(i) Micah ii. 1. *Wo to them that devise Iniquity, and work Evil upon their Beds: When the Morning is light they practice it, because it is in the Power of their Hand.*

Job

XVI.

When NATURE'S GUARDIANS, I defy'd;
 GUARDIANS, of strong Defence;
 CHASTE FEARS; and VIRTUES, honour'd PRIDE;
 And JOYS, of INNOCENCE:

Job xxxvi. 4. He deviseth Mischief upon his Bed, he setteth himself in a Way that is not good; he abhorreth not Evil.

1 Cor. vi. 9. Be not deceived; neither Fornicators, nor Adulterers, nor EFFEMINATE, nor ABUSERS OF THEMSELVES, shall inherit the Kingdom of God.

The Crime of the Man, that debaucheth a Woman, and the Crime of the Woman, in consenting to be debauched, as considered in itself, and also in its Effects, and Consequences, we have Authority to conclude from GOD'S Word,—that it is a Crime, of inconceivable Magnitude: The greatest Sacrifice that can be made in this World, is thereby offered up to the WILL OF SATAN, that Foe, to God, and Man.

By the first lustful Debauch. all the Powers of the Body are greatly polluted; and the Virtues of the Body, which are Chastity, Modesty, and Innocence, (that birth-right Paradise of every Male and Female) are, as the Paradise of old, lost for ever. And the Powers of the Mind, namely, the Understanding, the Judgement, the Heart, the Memory, the Thoughts, the Imaginations, the Wit, the Will, the Affections, the Desires, the Love, the Inclinations, are all contaminated, defiled, and perverted: And the Virtues of the Mind, such as Veracity, Integrity, &c. are corrupted and overpowered by the opposite Vices—Hypocrisy, Lying, and Deceit, which spring up and take place on every Debauch.—Such, in part, is the Sacrifice offered up in the first fleshly Debauch, and the End thereof is everlasting Death.

To every grave, reflecting Mind, enlightened by GOD'S Word, it will appear a more injurious and cruel Crime to
 deprive

XVII.

HAD'ST THOU, when I, in giddy YOUTH,
 SURRENDER'D PEACE, within ;
 When MODEST, CHASTITY, and TRUTH,
 I, SACRIFIC'D TO SIN :

XVIII.

HAD'ST THOU, when VIRTUE, I RESIGN'D ;
 THE GLORY OF MY NATURE ;
 VIRTUE of BODY, SOUL, and MIND ;
 Thy GIFT, my great CREATOR :

XIX.

VIRTUE'S SWEET JOYS, of greater Worth,
 (In thy great FEAR, employ'd,)
 Than all the TREASURES, of the EARTH,
 TEN THOUSAND YEARS INJOY'd.

XX.

HAD'ST THOU,—when I, thy Cov'nant broke,
 When CONSCIENCE, I suppress'd ;
 Pure tender CONSCIENCE,—which Bespoke,
 Thy PRESENCE, in my BREAST.

deprive a virtuous Woman of her Virtue, by debauching her, than to deprive her of the sweet Blessing of Sight, by putting out her Eyes ;—or, the greater Blessing—that of human Existence, by a fatal Blow :—Peace of Mind and Conscience may be enjoyed without Sight, but cannot without Virtue ; and in the Enjoyment of the Joys of Virtue, a Woman may be dismissed in a Moment from Earth to Heaven, but where will Women wander to who have lost their Virtue ? Good God ! what endless Calamities and Woes are consequent upon the first fleshly Debauch of a rational Creature !

XXI.

When THY COMMANDS, I, broke in haste,
And FELL, my GOD, from THEE ;
More awful than when EVE, did TASTE,
The Fruit forbidden TREE.

XXII.

When Nature's, LAWS ;—and Nature's, TIES ;
And Nature's, sacred RITES ;
I offer'd up, in SACRIFICE,
To TASTE impure DELIGHTS :

XXIII.

When Nature's, BLUSH ; I wip'd away ;
DECEPTION, long to wear ;
SATAN's, foul Whispers, to obey,
And yet DEVOUT t' appear.

XXIV.

CHASTE, and DEVOUT ;—as fit to DIE ;
DECEIVING, FRIENDS, and FOES :
Whilst secret SINS, curs'd LEPROSY,
Entail, a LIEE, of WOES.

XXV.

When I, these GUARDIANS pure, controul'd ;
And deep REFLECTIONS, TOO ;
Which made my CRIMES, a thousand-fold,
More IMPIOUS, in thy VIEW (k) :

XXVI. As

(k) Psalm xciv. 7. *They say, The Lord shall not see: neither shall the God of Jacob regard it.*

XXVI.

As if my Wisdom, thine excell'd,
 To live, from LAWS, quite free :
 Or, thy pure LAWS, should be compell'd
 GREAT GOD,—to yield to ME.

XXVII.

OH! HAD'ST THOU, bid *Life's Pulse*,—"BE STILL,"
 'Mid daring Sin's Career (*l*) !
 Presumptuous, to Despise thy Will !
 Thy Threat'nings ! and thy Fear !

XXVIII.

OH! HAD'ST THOU, 'mid indulged LUST,
 (To punish that foul Deed,)
 Commanded then my FRAME, to Dust (*m*) !
 With Heav'n-avenging Speed !

XXIX.

OH! HAD'ST THOU, e'er those Moments fled,
 'Mid Lust's defiling CRIME !
 Struck all my sensual Passions, Dead (*n*) !
 To call me out of TIME !

Ver. 9. *He that planted the Ear, (the most private Words of Man and Woman) shall he not hear ?*

Ver. 10. *He that teacheth Man and Woman Knowledge, (their most secret Transactions) shall he not know ?*

(*l*) 1 Kings i. 52. *If Wickedness be found in him, he shall die.*

(*m*) Gen. xxxviii. 10. *And the Thing which he did (wantonly and presumptively) displeased the Lord, wherefore the Lord slew him.*

(*n*) Psalm civ. 29. *Thou takest away their Breath ; they die, and return to the Dust.*

XXX.

HAD'ST THOU, 'mid Sin's polluting Glee,
 THY VENGEANCE, to display,
 CAUS'D my REBELLIOUS SOUL, to FLEE!
 And leave this Frame of Clay (o)!

XXXI.

HAD'ST THOU, in LUST's, most *secret* HOURS,—
 HOURS, to THEE, well known;
 When Guilt spread thro' my Passions,—Pow'rs,
 THEN CALL'D ME, to THY THRONE (p)!

XXXII.

FROM SCENES, OF WILFUL SINS, BELOW;
 REMOV'D ME, UNFORGIV'N!
 T' endure thy CURSE, in endless WOE,
 BANISH'D from THEE, from HEAV'N!

XXXIII.

BANISH'D from THEE, most glorious GOD,
 'Mid BLACK DESPAIR, to Dwell;
 To bear thy WRATH, thy Vengeful ROD;
 MILLIONS OF YEARS IN HELL (q).

(o) 2 Chron. xiii. 20. *And the Lord struck him, (Jeroboam) and he died.*

(p) Ezek. xi. 5. *Thus saith the Lord, I know the Things that come into your Mind, every one of them.*

Jer. xxix. 23. *Because they have committed Adultery, I know, and am a Witress, saith the Lord.*

(q) In the revealed Mind and Will of God the Creator, to his rational Creatures, Man and Woman, there are no
 less

XXXIV.

IN HELL T' REFLECT, ON SEASONS LOST !
 For SIN's, foul transient Joy !!
 INDULGENCE !—THERE, to know its Cost !
 While Wrath, my Pow'rs employ.

less than two hundred and eighty-seven Portions of sacred Scripture that describe and forbid all and every Denomination of inordinate fleshly Lust, as to Practice, or that denounce most dreadful Judgements against every Degree of Indulgence therein.

From the Word of GOD, we learn, that the FIRST Act of the Surrender of the Virtue of the Body, by lustful Uncleaness, is a Breach of a most solemn Command, and Covenant, between GOD, and the Person so offending :—Hence the FIRST wilful Violation of GOD's Commandment, and Covenant, by wanton Defilement, in some Degree may be said to contaminate (by the corrupting Turpitude of the Act) all the Powers of Body and Mind, in like Manner as that Act of Disobedience to GOD's Will in *Adam* and *Eve*, when they eat of the Forbidden Tree.

The first Act of indulging fleshly Lust, in a general View, is declared in GOD's Word to be the Source, the Spring, the Cause of almost all the other Vices committed, and Evils endured, by the Sons and Daughters of *Adam* ; and which Experience and Observation has confirmed in every Age, and Clime, from the Beginning of Time to this Day.—Of the many thousands that have fallen by fleshly Lust, but few comparatively, VERY FEW, have ever been reclaimed. *Prov. ii. 19. None return again, (none, or next to none return again) neither take they hold of the Paths of Life.*

Diffimulation, Lying, and hellish Hypocrisy, are rooted in Lust ; and therefore those Vices spring up from the first indulged Motions of inordinate Lust ;—and from the Hour that Chastity and Virtue is resigned, those Vices

XXXV.

INDULGENCE CURS'D,—there to survey;
 INDULGENCE—DAMN'D,—t' review :
 Time's guilty Scenes,—by Night,—by Day,
 T' recall, in Torments New.

shoot forth, and thrive abundantly. So we find it in Scripture to have been with *Schechem, the Son of Hamor*—with *Amnon, the Son of David*—with *Samson*—and with *David* himself: And also with *Lot's Daughters*—with *Potiphar's Wife*—with *Samson's Delilah*—and with *Jezebel, &c.* and by Repetitions of lustful Pollutions those Vices are increased, and are productive of many more, such as the Abuse of God's holy Sabbath, the Neglect in private and public of his holy Word, which generally ends in final Apostacy from God.

Reader, REMEMBER, that the black Catalogue given in the *New Testament of the Works of the Flesh*, begins with *Adultery, Fornication, Uncleannefs, Lasciviousnefs*:—*For the Works of the Flesh are manifest, which are these, Adultery, Fornication, Uncleannefs, Lasciviousnefs*: (And what follows those Vices, the Apostle hath added, namely,) *Drunkennefs and Revellings*; then *Variance, Strife, Envyings, Hatred, Wrath, Murders, Heresies, Seditions, Idolatry, and such like*; of the which I told you before, as I have also told you in Times past, that they which do such Things, shall not inherit the Kingdom of God, Gal. v. 19, 20. What a Climax this of the Vices of Immorality and Infidelity, which are produced by FLESHLY LUST, when it rules and reigns in Persons of either Sex!

The Writer of this Hymn, taking the Word of God for his Guide, concludes that the retrospect Reflections of lost Souls, in the Regions of Darkness, and Despair, begins with the Vices into which they first fell; he therefore has given a slight View of the Reflections due to fleshly Lust indulged, as the first Vice; and also of the five Vices that

XXXVI.

No sensual Joys to interfere;
 No FRIENDSHIP's tender Aid;
 No MEANS to mitigate are there,
 T' relieve the SOUL dismay'd.

XXXVII.

REFLECTING without PAUSE—or END:
 REFLECTIONS, ah how keen!
 Ages REFLECTING, there to spend,
 On ev'ry SEP'RATE SIN.

XXXVIII.

(GREAT GOD TO THEE, to Thee alone,
 (For righteous is thy Rod)
 The Torments of the Damn'd are known.—
 Forgive me, O my GOD.)

P A U S E the F I R S T.

XXXXIX.

T' REFLECT ON LUST;—on LUST's sad Train
 Of Evils, Time has known;
 With Millions Damn'd;—t' reflect in Pain,
 And utter GROAN for GROAN (r).

that immediately follow it, namely, Hypocrisy, Lying, Self-Deception, the Abuse of GOD's holy Sabbath, and Neglect of his precious Word; and *every one*, both Male and Female, that is guilty of those Vices, may be said to be in the *Snare of Satan*, and to be *led Captive by Satan at his Will*, 2 Tim. ii. 16.

(r) Isa. lxxvii. 10. *For thou hast trusted in thy Wickedness: Thou hast said, NONE seeth me. Thy Wisdom and thy Knowledge, it hath perverted thee.*

Ver. 11. *Therefore shall Evil come upon thee; thou shalt not know from whence it riseth: And Mischief shall fall upon thee; thou shalt not be able to put it off: And Desolation shall come upon thee suddenly, which thou shalt not know.*

XXXIX.

LUST's *Evils*, who can 'Count, or say?
 Not all Earth's Sons can show
 LUST's *Evils*, till the Judgment-Day;
 But they are FELT BELOW.

XL.

T' REFLECT ON LUST; LUST's Pleasures weigh(s),
 And view,—in God's pure Light;
 LUST's Pleasures, and GOD's LAWS t' surve7,
 In *Hell's* eternal Night.

XLI.

LUST's Pleasures what?—weigh'd after Death?
 IN *Guilt*—of crimson Dye:
 IN JOY,—short as one single Breath,
 Or twinkling of an Eye.

XLII.

GOD's LAWS weigh'd, what? WISDOM and TRUTH;
 Love, Pleasantness, and Peace.
 To guard and bless my Days in Youth;
 And give my Days increase.

XLIII.

GOD's LAWS, that meant my Happiness
 In ALL he did Command;
 Thro' human Life,—and perfect Bliss,
 In HEAVEN, at his right Hand.

(s) James v. 5. *Ye have lived in Pleasure on the Earth, and been wanton*
 Tit. iii. 3. *Serving divers Lusts and Pleasures, living in Malice and Envy, hateful and hating one another.* Such is the
 Consequence of the Pleasures of Lust, which every female
 Prostitute in some degree experienceth in Life.

XLIII.

Those LAWS, I broke in his pure Sight;
In SIN, my Hours t' employ :
In LUST's LEWD DEEDS, to take Delight,
And love, Soul-damning Joy.

XLIV.

LEWD DEEDS, by wanton Minds, admir'd ;
Who yet on Earth may dwell :
Who SIN, by my Example Fir'd,
And tread the Road to Hell.

XLV.

T' REFLECT, LUST's Motions understood
To all that's bad incline :
LUST, aims t' destroy all earthly Good,
T' oppose God's wise Design.

XLVI.

LUST, says, " Where'er my Footsteps tread,
" In ev'ry Clime, and Place ;
" There let Damnation, widely spread,
" Thro' all the Human Race."

XLVII.

LUST, SAYS, " Let *Satan*, fill Earth's Throne,
" T' controul Heav'n's Precepts, giv'n ;
" Let *Satan*, Rule, and Reign, Alone,
" And keep out SOULS, from Heav'n,

XLVIII.

“ Let *Satan*, Reign, enthron’d on Earth;
 “ And Hellish Arts display ;
 “ Those Arts, in Lewd Corrupting Mirth,
 “ Let Millions still obey.”

XLIX.

IN HELL T’ REFLECT, my Curious Frame,
 By GOD’s great Wisdom made ;
 I gave to Joys, too Vile to name,
 In Filthy SINS, to TRADE (*t*).

(*t*) Whenever there is a buying and selling of vicious Abominations, of defiling Actions and polluting Transactions, between Man and Woman, it may be called *trading* in Sin ; and it is the most horrid and impious Trade that ever commenced upon Earth. No human Pen, no Language known, can describe (as in the Sight of God) the Guilt thereof, which we learn from various Parts of his holy Word.

Whenever A Woman suffereth herself to be in a most despicable Manner *humbled*, Deut. xxii. 24, 29.—when she consents to be in the most contemptible and destructive Way *defiled*, Gen. xxxiv. 2.—when she approveth of becoming obedient to the *Lust of some Fool*, 2 Sam. xiii. 13. and to take the Consequence of *wandering with Shame*, and to become *desolate*, ver. 13, 20.—when she, through Lust, or for Gold, (*Gold that is by such Trade accursed*, Deut. xxiii. 18.) surrenders up her Person to be at the *Controul of Lust* ;—when she makes a willing Sacrifice of the Virtue of her Body and Mind, to the *Will of Lust in Man* ;—when she, by deliberate Choice, resigns, and that for ever, the sweet

Peace

L.

IN HELL! T' REFLECT, with GOLD, I try'd,
 The Virtuous, to Destroy!
 And when fond FEMALE FOOLS, comply'd,
 I FELT, INFERNAL JOY.

Peace of her Conscience, and the everlasting Joys of a virtuous and religious Life, choosing rather to be *led captive in the Chains of Lust*;—when she, by Sale and Purchase for a Time agreed, *prostitutes her whole Frame to obey the Commands of Lust*, to put on the *Livery*, to wear the *Yoke*, and to live in *Bondage and Thralldom to Lust*;—when she for *Price*, by the *Prostitution* of herself, acknowledgeth the *soul-damning Lust in Man* to be her *Lord and Master*, her chosen *Tyrant*, to whom she is to *bow down and obey*, (which every Woman doth that is subservient to *Lust*, especially when she liveth in A KEPT STATION) she thereby, and therein, becomes more brutish than the foulest of *Brutes*, and more beastly than the filthiest of *Beasts*; and she is, in Truth, a meaner *Slave*, than the most abject and wretched savage *Slave*, upon the Earth.

Every one of such *female Prostitutes*, may, in the most awful Sense, be said to have sold herself to work *Wickedness in the Sight of God*, 1 Kings xxi. 25.

To have sold herself — To forsake the right Way, and go astray, because she loveth the *Wages of Iniquity*, 2 Pet. ii. 15. — To turn her Back unto God, and not her Face, Jer. ii. 27. — To turn aside after Satan, 1 Tim. v. 15. — To turn to her Hire, and commit Fornication, Isa. xxiii. 17. — To be the Servant of Corruption, 2 Pet. ii. 19. — To wallow in and not to flee youthful Lusts, 2 Tim. ii. 22. — To be an Evil-Doer, to be a Corrupter, to be laden with Iniquity. Isa. i. 4. — To harden herself through the Deceitfulness of Sin, Heb. iii. 13. — To cast out her Wickedness, as a Fountain casteth out Waters, Jer. vi. 7. — To commit Abomination without Shame—without Blushing, Jer. vi. 15 — To be a perpetual Backslider, Jer. viii. 5. — To live her Time in the Flesh to the Lust of Man, but not to the Will of God,

LI.

IN HELL! T'REFLECT, some SOULS, are Here,
 SOULS, DAMN'D thro' my Embrace!
 Such fore Reflections, LORD, to bear,
 All human Thoughts, surpass.

God, 1 Pet. iv. 2.—To spread and increase the Corruption that is in the World through Lust, 2 Pet. i. 4.—To shew forth living and dying, that she is an abominable Branch from her youth up, Isa. xiv. 19.—To oppose the Light of Education, the Monition of Parents; to oppose herself, her Happiness in both Worlds, 2 Tim. ii. 25.—To debase herself, even to Hell, Isa. lvii. 9.—To fall never to rise again, Amos viii. 14.—And, finally, to lie down for ever in Sorrow, Isa. l. 11.

To sell herself to despise the Commandment of the Lord, to do evil in his Sight, 2 Sam. xii. 9.—that her Iniquities may turn away God's Mercies from her, and her Sins to withhold good Things from her, Jer. v. 24, 25.—To cause God to cast her out of his Sight, Jer. vii. 15.—To be cursed with a Curse, Mal. ii. 2.—To be a Jezebel, a cursed Woman, 2 Kings ix. 34.

All her Enjoyments in Life are cursed to her;—her Food is cursed,—her Cloathing is cursed,—her Habitation is cursed,—her Bed is cursed, because they are purchased with, or procured to her, by the accursed Money, the Price of Sin and Corruption;—her Days, her Nights, are cursed to her, for they are sold by her, to be spent in abominable Pollutions, for the Wages of Iniquity, 2 Pet. ii. 15.—but that Wages, as the Money Judas received, will be found full of lasting Stings and Torments in the End.

No human Being can go many Degrees further in Guilt, than that Woman, who basely prostitutes herself, to become obedient to the Directions and Service of Lust, as the Means and Conditions of her Support in Life;—that Woman, is Filthiness itself, Numb. v. 19.—an Abomination, Ezek. xxii. 11.—she is abominable, Rev. xxi. 8.

In

LII.

IN HELL T' REFLECT, some yet survive,
 To propagate my CRIMES;
 In whom my Amorous VICES, thrive
 To SIN, in after TIMES.

In what a contemptible and odious Light is such a prostituted Woman held up to our View in the Word of God, —for therein the *Hire of a Whore*, and the *Price of a Dog*, are put together.—*And thou shalt not bring the Hire of a Whore, or the Price of a Dog, into the House of the Lord thy God, for any Vow,—for even both these are Abomination unto the Lord thy God* Deut. xxiii. 18.

Ye, beautiful Women, Deut. xxi. 11. *suffer a Word of Exhortation*, Heb. xiii. 22.—Ponder, for a few Moments, the Scriptures above quoted, not omitting the last mentioned; resign not up the Honour,—the Glory, of your Nature, to the *Dominion of Lust*.—Sink not yourselves below the Beast that perisheth.—Touch not the Price of guilty Lust, keep yourselves from the *accursed Thing*,—from Money so obtained, —which is an Abomination to the Lord, lest you make yourselves for ever accursed, when you take of the accursed Thing, and make the Place where you live a Curse to yourselves and others, and trouble it, Josh. vi. 18.

Ye Debauchees,—who follow pernicious Ways, 2 Pet. ii. 2. —who count it Pleasure to riot in the Day-time —sporting yourselves with your own Deceivings, ver. 13.—who walk after the Flesh, in the Lust of Uncleaness,—whose Eyes are full of Adultery, and that cannot cease from Sin, ver. 14.—whose Glory is in your Shame—whose End is Destruction, Philip. iii. 19.—Curfed Children, 2 Pet. ii. 14.—you, worse than natural Brute Beasts, shall utterly perish in your own Corruption, ver. 12.—To you, the Mist of Darkness is reserved for ever, ver 17.—Know then—that your Judgement now of a long Time lingereth not, and your Damnation slumbereth not, ver. 3.

LIII.

IN HELL T' REFLECT,—of ARTS and LIES,
For FEMALE's Curs'd Seduction ;
From *Satan*, I deriv'd Supplies,
To GLORY in Destruction.

LIV.

First *Satan* triumph'd to Deceive,
With Hellish Arts within ;
The credulous believing EVE,
To GLORY in her SIN.

LV.

Fair EVE he lur'd, till she inclin'd
To taste SIN's pleasing Vice :
She lost her PARADISE of Mind ;
And earthly PARADISE.

LVI.

EVE FELL ;—she soon prov'd ADAM's Snare !!
THEIR GUILT, how wide imputed !
WHO OF A WOMAN CAN BEWARE ?
A WOMAN ONCE POLLUTED ?

P A U S E the S E C O N D.

LVII.

WOMEN, DEBAUCH'D—they soon controul
All human VIRTUES, known ;
No VIRTUE dwells in a WOMAN's Soul (u),
When LUST fills Reason's Throne.

(u) *Delilah with Samson, and Potiphar, respecting Joseph, and Jezebel, of whom we read in Scripture,—these prove the Truth*

LVIII.

The BEST, when Debauch'd,—thro' *shrewdly* civil,
 So curs'd, is wanton Mirth !
 That one more WHORE, and one more DEVIL,
 In HER, Defile the Earth.

LIX.

For, VIRTUE fled,—as LUST, takes Place,
 WOMEN, dark Deeds pursue ;
 They, *Satan's*, Sentiments embrace,
 In all they SAY, and DO.

LX.

Their Birthright,—Honour,—Glory,—Dead ;—
 They loose their Heav'nly Guide ;
 And when their Guardian Angel's, fled,
 DEVILS, in them Reside (*w*).

Truth of the Assertion ;—and how many Millions of Instances of like Nature has Time since known ? How many are now existing, and daily taking place,—of which the nocturnal Scenes, —the Prisons, —and the Gallows, (and the more secret Proofs thereof are not a few) are Witnesses, and by which Men may learn from the Consequences that follow it, somewhat of the Guilt of the Crime of ruining a Woman. Dr *Young*, writing of a vicious Woman, says,

A Woman ! pardon my mistaken Pen,
 A shameless Woman,—is the worst of Men.

(*w*) Luke viii 2. *Mary Magdalene, out of whom went seven Devils.*—She was curious in plaiting her Hair, to captivate Men, in the Days of her Immodesty, Iniquity, and Infamy.—See Dr *Lightfoot*.

LXI.

To govern them, just as they will,
 For many A Man's, undoing;
 They teach them ARTS,—and give them SKILL;
 To spread debauching RUIN.

LXII.

RUIN, wide spreads, from ev'ry WHORE (x);
 They Debauch,—by Day, by Night;
 Those they Debauch,—Debauch, yet more,
 And those t' Debauch, Delight.

LXIII.

Of wanton WHORES, it may be said (y),
 (How awful is the Thought!)
 In others' SINS,—they SIN, when Dead,
 By their LEWD ACTIONS, Taught.

(x) *Whores caused the Children of Israel to commit the Trespas* Moses was wroth with, and he rebuked his Soldiers for keeping alive any Woman of the Midianites, that had known Man. Moses knew it was dangerous to let them live; he knew they would tempt the Israelites to Uncleaness. Moses therefore gave Orders that every Woman that had known Man, by lying with him,—should be killed in cold Blood. *Now therefore kill every Woman that hath known Man, by lying with him:—But all the Women that hath not known Man, by lying with him, keep alive,* Numb. xxxi. 14—19.

(y) In the Pathway of Wantonness, in the Footsteps of fleshly Lust, is the Cry of Murder, and the Voice of Blood. Lustful Wantonness, was one great Cause, why the human Race, perished from off the Earth,—by the destructive Flood, Gen. vi 2, 3, 5, 6, 7.

Inordinate

LXIV.

Earth's **PLAGUES**, e'er since the **FLOOD**, was known;
 Earth's **EVILS**, felt before;
 In **HELL**, the **DAMN'D**, reflecting own,
 These sprung from many A **WHORE**.

Inordinate Lust,—caused Fire to come down from Heaven, by which all the Inhabitants of *Sodom* were burnt to Death, *Jude* 7.

Prince *Shechem* debauched and defiled *Dinah*, the fair Daughter of *Jacob*, for which the Prince,—and his Father *Hamor*, and all the male *Schechemites*, in their City, were killed, *Gen.* xxxiv. 25.

David debauched *Uriah's* Wife;—the Consequence was, that *Uriah*, and many of *David's* Servants, and many other Persons were murdered, *2Sam.* xi.

Samson lay with a Harlot, named *Delilah*;—that Act was the Cause of his own Death, and of the Death of all the Lords of the *Philistines*, and of the Death of three thousand Men and Women, *Judges* xvi.

Amnon ravished, debauched, and ruined his fair Sister, *Tamar*, and for which, two Years afterwards, in the Hour of Festivity, with the King's Sons, he was murdered, *2 Sam.* xiii.

The *Benjamites* took the *Levite's* Concubine, and they knew her, and abused her all the Night until the Morning.—They abused her unto Death, by their brutal Lust; and for which Crime, sixty-five thousand one hundred Persons were killed, *Judges* xix.

A Prince of the Tribe of *Simeon* committed Fornication with a *Midianitish* Whore;—both of them were killed in the Act, and twenty-four thousand Persons died of the Plague on that Account, *Numb.* xxv.

One

LXV.

Nay, WHORING, (such its Curse, and Fate,)
 Call'd down th' destructive Flood;
 And caus'd Life's now much shorter Date,
 Fix'd by HEAV'N's righteous God.

LXVI.

In that short Life,—now from Man's Birth,
 Earth's dread Diseases fore;
 Earth's Miseries,—MURDERS—thro' the Earth (z),
 Proceed from many A WHORE.

LXVII. The

One Day's and one Night's lustful Indulgence, with but two Whores, as above, was the Cause of the immediate Death of eighty-nine thousand one hundred Men and Women, as the Effects of God's Displeasure at the Sin.

(z) The *Pestilence*, — *Famine*, — *Earthquake*, — *Fire*, — and *Sword*, — have each, separately, destroyed thousands, — but fleshly Lust, its ten thousands. — Many thousands, *Abusers of themselves*, (by themselves) 1 Cor. vi. 9 thereby deprive themselves of the Vigour, Strength, and Growth of Nature, and die in the early Part of Life. — Many hundreds of Females destroy their Constitutions, and very often cut short their Days, by Means of injurious Medicines, — to procure Abortions. — Many thousands of Bastard Infants are designedly destroyed in the Womb — Millions of Bastard Infants are murdered soon after they are born, by the Hand of Violence, or perish thro' neglect and want. — The Cry of the Blood of murdered Bastard Infants, is perpetually ascending to Heaven from all Parts of the Earth. — Millions, full of the Diseases that arise from fleshly Lust, die before they live out half their Days, *whose Bones are full of the Sins of their Youth, which shall lie down with them in the Dust,*

LXVII.

The Crouds of MEN, that at Tyburn Die;
 They'd own with their last Breath;
 If ask'd,—they'd one and all reply,
 “ WHORES, caus'd my untimely Death.”

LXVIII.

Thro' the WIDE GATE, where Mortals stray (a),
 And meet in Hell Below;
 WHORES throng the ROAD,—and charm the Way,
 With MILLIONS, down to GO.

Dust, Job xx. 11.—Thou, O God, shalt bring them down into the Pit of Destruction, they shall not live out half their Days, Psalm lv. 23.

The temporal Judgement and Curse from GOD, which never was, and never can be known to the virtuous and faithful in the Marriage-Bed,—but that originated with, and continues to proceed from Fornication, *shall lie down with them in the Dust.*

But, beyond all, who can sum up the vast Numbers of debauched—ruined—destitute—miserable Females,—(who from repeated Hardships, and Cruelties unsupportable, with a wounded Spirit, with a tormented Mind,)—THAT die of Grief, or extreme Want,—or that put an End to their Existence, in Moments of Desperation?

Physicians and Surgeons calculate, that common WHORES, in the several Cities of Europe, do not live (*on the Average*) more than five Years, from the Time of their publick Infamy. So that in the Pathway of Wantonness,—in the Footsteps of fleshly Lust, is the Cry of Murder, and the Voice of Blood.

(a) *Wide is the Gate, and broad is the Way that leadeth to Destruction, and many there be which go in thereat, Matt. vii. 13.*

LXIX.

The numerous Arts,—th' Infernal SKILL,
LEWD WOMEN, can display,
To lure,—to tempt,—t' indulge their Will,
And make GOOD MEN, their Prey.

LXX.

Who can describe?—Such Woman nigh—
Beware, a LASTING STING :
From HER, as from a SERPENT, Fly,
A glorious Conquest sing.

To flee,—is to conquer;—*see youthful Lust, 2 Tim. ii. 22.*
Joseph, to his immortal Honour, fled from Potiphar's
Wife.

What an infamous Instance of the Immodesty and Impudence,—of the Shame and Scandal,—of the Dishonour and Disgrace,—of the urgent Pleas and violent Outrage,—of the Bonds and Fetters,—of the Craft, Deceit, and lying Spirit,—of the Revenge, Malice, and Hatred, of abominable Lust, we find recorded in Scripture, in the Matter of Potiphar's Wife,—and which ought not to be mentioned, or thought of, without the utmost Abhorrence and Indignation.

Her Sin began in her Eye; *she cast her Eyes upon Joseph, Gen. xxxix. 7.* with an impudent Face, with a Whore's Forehead, *she said, Lie with me;* she having already by her wanton Looks, and Thoughts, committed Adultery with him in her Heart.

A great Writer upon that Passage of Scripture observes, That Lust will stick at nothing,—blush at nothing;—Decency, Reputation, and Conscience, are all sacrificed to Lust.—*She spake to him Day by Day, ver. 10.—her Heart was fully set to do Evil.* That Writer adds, Those that have broken the Bonds of Modesty, will never be held by the Bonds of Truth, they will speak malicious Lies.

LXXI.

IN ev'ry Age,—Year,—Day,—and Hour,
 (Life's Woes, will prove it true)
 Their SUBTIL ARTS,—derive fresh Pow'r,
 And are each Moment NEW.

LXXII.

Their SMILES, Tongue, Hands, Eyes, Lips, each
 Feature ;
 False *Sweets*,—then STINGS impart :
 How great the CURSE ! so fine A CREATURE !
 So FALSE ! so LEWD at HEART !!!

LXXIII.

We read, THEIR STEPS *take bold of Hell* (b) :
 By SOLOMON 'tis shown :
 No Wonder then, THEIR ARTS excell
 All other CREATURES known.

LXXIV.

Satan, their FATHER, 's very OLD ;
 Five thousand Years in store,
 He keeps LEWD ARTS, thro' Time t' unfold,
 T' instruct EACH BEAUTEOUS WHORE (c.)

(b) Prov. v. 5. *Her Feet go down to Death, her Steps take hold on Hell.*

(c) " A Woman that has lost her Virtue, contributes much
 " to the spreading of Vice and Immorality in a Kingdom ;
 " she may be, and often is, the Ruin of many a precious
 " Soul, and may help to debauch a whole Town ; she not
 c 2 " only

LXXV.

PRINCE BEELZEBUB, their Grand-Sire fam'd(d),
 From his *Infernal* Treasure,
 Millions of ARTS, He has unnam'd,
 To furnish WHORES, at Pleasure.

LXXVI.

LEGIONS of DEVILS, are employ'd
 By BEELZEBUB's Consent,
 (Men soon by common ARTS are cloy'd,)
 For WHORES, new Arts, t' invent.

LXXVII.

Earth's *Solomons*,—they drop their Shield,
 And break Heav'n's holy Laws :
 LEWD, conquering Women, keep the Field,
 And *Satan* grins Applause.

P A U S E the T H I R D.

LXXVIII.

ONE, glorious stood :—we find no more
 Than ONE,—that Fact is clear :
 We read the Scriptures, o'er and o'er,
 No SECOND JOSEPH, 's there.

“ only occasions Husbands to be false to their Wives,—
 “ and Sons to despise the Counsels of good Parents,—and
 “ Servants to deceive their Masters.—but many that have
 “ professed Religion to throw off their Profession,—and
 “ break their Covenant with God.” *Henry*, in his *Exposition* of the 23d Chapter of *Proverbs*.

(d) *Beelzebub, the Prince of the Devils*, Matt. xii. 4.

CCCXXXII.

- " And must thy RECORDS present be
" Till *Hell's* last Years are spent ?
" No other Torment then for me—
" GOD'S JUSTICE need invent.

CCCXXXIII.

- " The transcient little PAINS of Sense,
" Compar'd to PAINS of Mind,
" HERE, where the PAINS of MIND commence
" Which SOULS eternal find (*f*),

CCCXXXIV.

- " O the wide Diff'rence felt ! and found !
" On Earth, were CORDIALS' giv'n ;
" NO CORDIAL HERE, to ease the Wound ;
" SUCH IS THE WILL OF HEAV'N.

CCCXXXV.

- " Now howling FURIES ring the KNELL
" Of Crimes, VICE did conceal :
" And CONSCIENCE, all the Truth to tell
" ECHO'S HER ENDLESS PEAL.

(*f*) Why starv'd on Earth, our Angel-Appetites ;
While Brutual are indulg'd their fulsome Fill ?

CCCXXXVI.

“ OH CONSCIENCE ! CONSCIENCE ! CONSCIENCE !

“ stay

“ Thy dread Upbraidings HERE :

“ Thy Pow'rs, t' accuse, HERE to display

“ Is more than I can BEAR.

PAUSE the TENTH.

CCCXXXVII.

“ VIRTUES, foundation pure,—was laid

“ With that of EARTH and TIME ;

“ To make the human SOUL afraid

“ To TASTE the smallest CRIME (g).

CCCXXXVIII.

“ HEAV'N mix'd HER with our MAKE, that we

“ With VICE, may live at STRIFE :

“ Who breaks HER MANDATE, curs'd will be

“ In all THEIR WAYS thro' LIFE.

CCCXXXIX. “ VIRTUE,

(g) If endless Ages can out weigh an Hour,
Let not vain Joys—Let Virtue's Joys inspire.

CCCXXXIX.

VIRTUE, the human Mind matures,
 As Piety the Heart :
 How bless'd that VIRTUE, which subdues
 TEMPTATION's pleasing Art (*b*) !

CCCXL.

VIRTUE, outbuilds Earth's Pyramids ;
 Her Monument shall last
 JOSEPH, in thee ;—VIRTUE ne'er dreads
 From Earth, or Hell, a blast (*i*).

CCCXLI.

VIRTUE, true Happiness can't miss :
 How bless'd to whom 'tis giv'n !
 Advancing in a Line to Bliss,
 Thro' Time, to dwell in Heav'n.

(*h*) Temptations seize, when Fear is laid asleep ;
 And Ill foreboded is our strongest Guard.
 Virtue can put Delusions train to flight ;
 Dispel the Mists our sultry Passions raise,
 From Objects low, terrestrial, and obscene ;
 And shews the real Estimate of Things :
 Pulls off the Veil from Vice's specious Charms ;
 Detects Temptation, in a thousand Lies.

(*i*) No Person of moral and religious Virtue, have any Cause to fear the Powers of Earth or Hell, provided they keep a steady Eye on the God of Virtue, for their Guidance and Protection. But when Man or Woman, withdraws their Eye of Reverence and Duty from God, in Compliment to Sin and Satan, then, and not till then, have they any Reason to fear a temporal and eternal Blast.

CCCXLII.

VIRTUE, in Hand, rich Blessings brings;
And in Reversion more :
Of Angels' Joys, she sweetly sings ;
SHE, Angels GOD adore (*k*).

CCCXLIII.

HER constant PEACE, is a sweet Prize ;
HER PATHS, how bright they shine !
Earth's ev'ry Joy, in VIRTUE Lies ;
Her Blessings, how divine (*l*) !

CCCXLIV.

VIRTUE's pure Joys, while safe her Guard,
Are Joys, not of Pretence :
Fountains of Joy, are her Reward :
Her Guardian, her Defence.

(*k*) When Virtue's pleasures sweetly shall prevail,
'Tis Balm to Life, and Gratitude to Heav'n.
Virtue gives Pleasure an eternal Reign.
While Virtue lasts Pleasure can ne'er expire.

(*l*) Virtue, our present Peace, our future Prize.
Man's unprecious, natural Estate,
Improveable at Will, in Virtue Lies ;
It's Tenure sure ; its Income is divine.

CCCXLV.

SHE, has a Prize, in Self-Appause;
From CONSCIENCE of the Right :
A glorious Prize, to keep HEAV'N's LAWS;
And in HEAV'NS LAWS, t' Delight.

CCCXLVI.

VIRTUE, more precious is than Gold :
SHE's of eternal Worth :
VIRTUE, rich Treasures can unfold
Worth more, than is the Earth.

CCCXLVII.

VIRTUE's sweet Smile, sweet as the Rose,
Sweet as the Lily fair :
More Sweets, than all Earth's Flow'rs inclose,
WHERE VIRTUE IS, IS THERE.

CCCXLVIII.

VIRTUE, a lasting Fragrance yields ;
More Sweets she still retains
Than LEBANON's Mountain, Valleys, Fields,
Or all ARABIA's Plains.

CCCXLIX.

When VIRTUE makes the heav'nly Shore,
 As passing pure thro' Time,
 How will the SOUL, Heaven's GOD adore;
 With Anthems sweet sublime (*m*).

CCCL.

The VIRTUOUS, O how sweetly blest'd!
 Their Joys from VIRTUE spring:
 Of Pleasures pure PEACE, LOVE, possess'd,
 Their Pow'rs harmonious sing.

CCCLI.

IN LIFE's intricate SCENES, they find
 In their ENJOYMENTS too,
 THEIR GOD—his BLESSINGS, sweet refin'd
 BLESSINGS, for ever new.

CCCLII.

Fresh as the Sun, the VIRTUOUS rise
 In Morn, to bless the Land:
 ON GOD's COMMAND, they fix their Eyes;
 They LOVE his pure COMMAND.

(*m*) Believe the Muse: the wintry blast of Death
 Kills not the buds of Virtue; no, they spread,
 Beneath the heavenly beam of brighter Suns,
 Through endless Ages, into higher Powers.

The Soul, or principal Part, is of a celestial Original,
 inspired from the *Father of Spirits*. The Faculties of
 Understanding and Election are the indelible Characters
 of our Dignity above the Brutes, and makes us capable
 to please, and glorify, and enjoy him.

CCCLIII.

And where compos'd they sleep at Night,
ANGELS, their BED surround :
Where th' *Vicious* are, *Devils* Delight
In their foul Beds t' abound.

CCCLIV.

The VIRTUOUS, what have they to fear ?
Their Joys, thro' Life abound :
Beneath their Frown, *Vice* shudders there,
And trembles to the Ground.

CCCLV.

The SUN's bright Beams, 'mid Summer's Days,
Can th' blinking Owl support ?
No more can *Vice*, bear VIRTUE's Rays :
In th' *dark*, *Vice*, holds her Court.

CCCLVI.

As poisonous Vapours mix at Night,
And thro' the Earth wide spread,
But dread in MORN, the SUN's strong Light
So *Vice*, the VIRTUOUS, dread.

CCCLVII.

Aw'd by their Look, *Vice*, flies the Place,
As Thieves, detected—fly :
Vice, shrinks beneath VIRTUE's bright Face,
To shun her heav'nly Eye,

CCCLVIII.

For the VIRTUOUS, RIGHTEOUS, FEW, we see
As by the Scriptures told,
THE EARTH IS SPAR'D, or th' Earth would be,
“ As Sodom was of old (n).”

PAUSE the ELEVENTH.

CCCLIX.

ON EARTH, had VIRTUE, never fail'd,
How blest had been my State !
ON EARTH, had never *Vice*, prevail'd,
I ne'er had known this Fate (o).

(n) Gen.viii. from 22, to 32 ver.25. *And Abraham spake unto the Lord, saying, That be far from thee to slay the Righteous with the Wicked: and that the Righteous should be as the Wicked, that be far from Thee; shall not the Judge of all the Earth do right?*

And the Lord said, if I find in Sodom fifty, or forty-five, or forty, or thirty, or twenty or ten righteous Persons, in the City of Sodom, I will not destroy it for ten's Sake.

(o) ORIGINAL SIN, a dreadful and deadly Poison, distilled through all the Faculties of MAN and WOMAN, and which is communicated to every descendant from Adam, by PROPAGATION. It is an universal and supreme Evil: It is the Seminary of all corrupt Desires, from whence the Issues of actual Sins are derived.

This

PAUSE the THIRTEENTH.

CCCCCXV.

ANGELS of Light that finn'd and fell
 From HEAV'N, employ'd their Pow'rs,
 Temptations to contrive in *Hell*,
 For MAN, in Time's sweet Hours (*t*)

CCCCCXVI.

(The first form'd PAIR, Happy and Blefs'd,
 EVE, ADAM, to Destroy,
 By fly TEMPTATION well address'd
 To give their Envy Joy.)

(*t*) ENVY, was the first, and HATRED, the second, native of Hell, in that foul Spirit Satan: His Hatred excited his Envy, and his Envy inflamed his Hatred, and both joined in Mischief, and in his subtilty of Malice, he contrived the first Temptation, and that Temptation was managed with infernal Art to inveigle the spiritual and sensitive Appetites of *Adam* and *Eve*. And that he might the better succeed, he addresses the Temptation to the WOMAN, the weakest and most liable to Seduction. He hides himself in the Body of a Serpent, and by that Instrument, insinuates his Temptation. He first allures with the Hopes of Impunity, "*Ye shall not Die.*". And then he promiseth an universal Knowledge of *Good and Evil*. By these Pretences he ruined INNOCENCE itself. For the WOMAN, deceived by
 these

CCCCCXVII.

These held a Council, that to try;
 How best to plan TEMPTATION;
 To cause the human Race to Die,
 And share with them DAMNATION.

CCCCCXVIII.

Hatred, Revenge, Wrath, Malice too,
 Cunning, Deceit, and Lies;
 These Passions, Vices, which were New,
 As unfelt above the Skies.

CCCCCXIX.

They felt below, in *Hell's* deep Pit,
 From whence TEMPTATIONS spring,
 To debauch OBEDIENCE, VIRTUE, WIT,
 And Destruction's Triumph sing.

these specious Allestives, swallowed the Poison of the Serpent. Thus Sin through Temptation entered and brought Confusion into the World, and soon Damnation followed. For the moral Harmony of the World consisting in the just Subordination of the several Ranks of Beings to one another, and of all to God. When Man who was placed next to God, broke the Union, his Fall brought a dreadful Disorder into God's Government, which to accomplish was the horrid Aim and infernal Design of the Tempter, by the first Temptation; and therein and therewith he succeeded.

CCCCCXX.

With these nam'd Passions—Vices nam'd,
The Fall'n,—soon contriv'd
The first Temptation,—(here so fam'd)
When they in *Hell* arriv'd.

CCCCCXXI.

To TEMPT pure EVE with hop'd Success;
That done,—to TEMPT the FAIR,
ADAM to TEMPT, with sweet Address,
With HER, in Guilt to share.

CCCCCXXII.

The Council ended,—Satan flew
To find out PARADICE;
And try what he alone could DO,
By sly Deceit's Device.

CCCCCXXIII.

He PARADICE found—He ADAM saw,
And EVE divinely Fair;
To TEMPT them both, to break God's Law,
By some Expedient there.

CCCCCXXIV.

How did his Hell-born Passions burn!
Could passions damn'd, do less?
Hell's Legions long'd for his Return
Anxious for his Success.

CCCCCXXV.

Now *Satan*, musing, paus'd awhile,
How best to TEMPT, DECEIVE,
How best to ALLURE, ENSNARE, BEGUILE,
The Beauteous glorious EVE.

CCCCCXXVI.

He Sinn'd ; he fell :—in Sin t' involve,
Fair EVE, her God t' provoke,
Satan to aid his foul Resolve
Did thus Sin's Pow'r's invoke,

CCCCCXXVII.

“ O Sin, O aid my Pow'rs of Mind,
“ In this infernal Plot ;
“ Grant me Success,—by Schemes refin'd,
“ That shall be ne'er forgot.

CCCCCXXVIII.

“ Then shall thy Kingdom spread through Time,
“ And enlarge thy Pow'r, thy Might ;
“ Millions shall yield to some sweet Crime,
“ And Angels shun the sight.

CCCCCXXIX.

“ Give me O Sin, to triumph NOW ;
“ 'Tis the Fall'n's mutual Choice ;
“ Inspire the Means ; direct me how ;
“ That all who FELL,—may rejoice.

CCCCCXXX.

CCCCCXXX.

" From Adam and Eve, ('tis God's Design)
" Millions of their Race, shall spring *;
" T'obey his Laws, and his Love Divine
" In adoring Anthems sing.

* Gen. xxii. 17.

CCCCCXXXI.

" To Love, Adore, to Bless, to Praise,
" To Obey, and to Enjoy,
" In social Love, in Heav'nly Lays,
" Both, will their Time employ.

CCCCCXXXII.

" Male, Female, for each other " MEET †,"
" For Love, for Procreation;
" Man and Wife's sweet Union, O how sweet !
" How blest'd that new Relation (u)!

† Gen. ii. 18.

M

(u) In wedded Love, how pure should be Love's flame !
Bodies and Minds, Hearts, Bosoms—Souls the same !
Hopes, Fears, sweet Counsel—Comforts ev'ry Joy !
Should both with equal Love, alike employ !
MEET, each for each, each for each other, MEET,
That Marriage Concert, how Divine! how Sweet!
True Nuptial Love, Heav'n-born, can ne'er defile,
'Tis Earth's best Joy ! 'tis Heav'n's indulgent Smile !

A coarse brown Loaf's a Feast when eat at Home;
Let wanton, vicious, faithless Fools go rome ;

The

CCCCCXXXIII.

“ PARADICE could not before Eve’s Birth,
 “ With Paradise, now Compare :
 “ To MAN, the Earth would be little worth
 “ Unbless’d with Woman there.

CCCCCXXXIV.

“ MAN *to live alone, it is not Good* * ;”
 “ Hence WOMAN form’d most sweet,
 “ For Nuptial Love :—Bliss understood,
 “ In Wedlock is Compleat.
 * Gen. ii. 18.

CCCCCXXXV.

“ MEET”, Each for Each, in sweet Communion,
 “ T’ increafe Love’s mutual flame;
 “ MEET,” Each for Each, in sweetest Union
 “ That Love Divine can frame.

The humble Morsel, mix’d with Converse sweet,
 And soft Content—’tis Happiness complete !
 WEDLOCK at Home, the social Fireside,
 In Converse full of Love—new Joys provide !
 All-roving Thoughts—Contention, Pride, and Strife,
 Are banish’d from the Husband, from the Wife ;
 Happy in mutual Love from Day to Day,
 Sweet glides their Weeks, their Months, their Years away.
 ’Tis Paradise as near as can be known,
 For Paradise was ne’er enjoy’d alone.

The above is an Extract of a Poem on Matrimony, written by the Author of this Poem, in his Youth.

CCCCCXXXVI.

“ MEET,” Each for Each, in ev’ry Station;
“ No Selfish Joy possessing;
“ Their Body, Soul, each Sense, each Passion,
“ In Union, sweet Caressing.

CCCCCXXXVII.

“ MEET,” Each for Each, Cares to divide,
“ And Hopes, and Fears, to share:
“ MEET,”—in sweet Union to abide,
“ Nor parting Moments bear.

CCCCCXXXVIII.

“ MEET,” Each for Each, in Contemplation
“ Of Earth, and th’ World above:
“ MEET,” Each for Each, in Adoration
“ Of God, his Works, his Love.

CCCCCXXXIX.

“ BOTH, fruitful form’d t’increase in Life;
“ For Love, with Heav’n to vie:
“ In Love, the Husband, and the Wife,
“ Their Seed, they’ll multiply.

CCCCCXXX.

“ BOTH, Fond, Endearing, Chaste, and Pure :
“ How blest’d will be the Earth !
“ No Sin, must they, are their Seed endure,
“ No vain, no wanton Mirth.

CCCCCXLI.

“ YET, their Knowledge young, their Station NEW

“ No WOE felt, seen, or heard;

“ TEMPTATIONS, well contriv'd may DO,

“ T' misconstrue GOD's good WORD*.

* Gen. iii. 1—4.

CCCCCXLII.

“ And, if ONE SIN, *Adam, Eve*, commit,

“ T'will corrupt their ev'ry Pow'r:

“ Their Body, Soul, and Spirit, 'twill unfit*,

“ To serve GOD, from that Hour.

* 1 Cor. vi. 20.

CCCCCXLIII.

“ ONE SIN, will Cause an eternal Stain;

“ Crimes numerous may ensue;

“ And fill the Earth, with Grief and Pain,

“ With Pains, and Woes, still New.

CCCCCXLIV.

“ ONE SIN's black rapid Plague will spread

“ Thro' their Pow'rs, Without, Within;

“ The Earth, the Ground, on which they tread,

“ Will be Curs'd, even for ONE SIN †.

† Gen. iii. 17.

CCCCCXLV.

“ ANGELS, foul *Devils* thro' Sin became:

“ Man, Woman, lower far

“ Than Angels, may thro' Sin, Guilt, Shame,

“ Grow worse than *Devils* are.

CCCCCXVI.

- “ ONE SIN committed, may produce,
“ In ev’ry Age and Place,
“ Foul fleshly Lust—vile, yet profuse,
“ T’ corrupt th’ human Race.

CCCCCXVII.

- “ That Thought is of wide and deep Extent ;
“ O may I ’scape Detection
“ ’Till smiling Eve shall sweet consent
“ To Sin—without Reflection.

CCCCCXVIII.

- “ ONE SIN—may fleshly Lust produce,
“ In human Blood to flow ;
“ Of God’s kind Laws, that gross Abuse
“ May cause an eternal Woe.

CCCCCXIX.

- “ AFFLICTIONS rise not from the Dust ;
“ Nor TROUBLES from the Ground * ;
“ Yet BOTH, may spring from fleshly Lust ;
“ And through the Earth abound.

* Job v. 6.

CCCCCL.

- “ ONE SIN, may fleshly Lust produce
“ If I exert my Skill :
“ For fall’n Nature’s constant Use,
“ That Poison I’ll distill.

CCCCCLI.

- " Secret and Close as Thought can be,
 " Fall'n Nature may improve
" That Poison, where no Eye can see ;
 " Its sweet polluting, Love.

CCCCCLII.

- " ONE SIN, may fleshly Lust produce,
 " Fond of my sly Advice;
" I'll whisper many a fair Excuse
 " To spread the damning Vice.

CCCCCLIII.

- " FROM, Nature, Senses, MAKE Desires ;
 " From Wish, from Inclination :
" (I'll blow Lust's Sparks to lasting Fires,
 " Till Earth's great Conflagration.)

CCCCCLIV.

- " FROM, sweet Propensities,—Sensations,—
 " In Nature made to dwell :
" (I'll fire corrupted human Passions,
 " From th' quenchless Fire of Hell.)

CCCCCLV

- " FROM, bright Examples ;—(If in Truth
 " Lewd Examples should be known,)
" Lewdness will glow ; —will burn in Youth,
 " And make this World our own.

CCCCCLVI.

- “ What cannot Minds Angelic do,
“ With Minds of inferior Mould?
“ The Mighty, will the Weak, subdue,
“ Till Earth and Time, grows old.

CCCCCLVII.

- “ LUST, as a Stream, may corrupting flow,
“ And long as Time, endure:
“ With Nature, Lust may shoot and grow,
“ Still more and more Impure.

CCCCCLVIII.

- “ LUST once inwrought by sweet Infusion,
“ WOMEN’S weak Natures will
“ Spread through the Earth, Sin, and Confusion,
“ With most enchanting Skill.

CCCCCLXIX.

- “ Their weaker Natures, Senses, Passions;
“ May tempt their own Seduction;
“ Their roving Fancies, — quick Sensations;
“ May tempt their own Destruction.

CCCCCLX.

- “ Their weaker Wisdom, Prudence, Reason;
“ Their weaker fond Affections;
“ Their weaker Mind, in Life’s gay Season,
“ And weaker grave Reflections.

CCCCCLXI.

- " May cause their Virtue, to be Sold,
 " And croud Hell's ev'ry Sell :
" For Gold and Lust, and Lust and Gold,
 " May Millions send to Hell.

CCCCCLXII.

- " Thro' Pleasures vain,—Lust, Gold, and Wine,
 " Women fall'n, unforgiv'n,
" May often break Gods Laws divine,
 " Kiss VICE, and laugh at Heav'n.

CCCCCLXIII.

- " WOMEN, than MEN, have more to loose,
 " On Earth, in ev'ry View :
" Yet they may Ways destructive choose,
 " And sigh o'er what they do.

CCCCCLXIV.

- " Their Happiness may soon take Wing,
 " If they to Vice submit ;
" Nor Joys delusive draw the Sting,
 " This side Hell's burning Pit.

CCCCCLXV.

- " MEN, may pollute them, and despise,
 " Nay, ridicule their Tears :
" From WHORES, MEN will withdraw their Eyes,
 " Their Friendships, and their Ears.

CCCCCLXVI.

- “ MEN, may Debauch them, and retire ;
“ In Triumph, jeering go :
“ To seek new Prey,—for wild Desire,
“ To enjoy,—then Hatred show.

CCCCCLXVII.

- “ WOMEN, thro’ Lust, may Pregnant be :
“ May th’ Earth know that Disgrace !
“ Nor those lewd Monsters ever see
“ Again, each others Face.

CCCCCLXVIII.

- “ Nor, of such Scenes, do I despond :
“ Nor, that they’ll be, Believe :
“ Yet, WOMEN Lew’d, may Sin beyond
“ What Devils, can Conceive.

CCCCCLXIX.

- “ The Sacrifice WOMEN, may make
“ To Lust, and still Dissemble :
“ May Cause the Earth, nay, Hell to quake ;
“ May Cause the Heav’ns to tremble.

CCCCCLXX.

- “ WOMEN through Lust, may Buy Life’s Bread,
“ And thwart the GOD of Nature :
“ DAMN’D as I am,—I almost dread,
“ That abuse of Earth’s CREATOR.

CCCCCLXXI.

- “ That Crime, will ev’ry Crime exceed,
“ That can take Place on Earth :
“ BUY BREAD ! (O foul black horrid Deed !)
“ With th’ Price of wanton Mirth !

CCCCCXXII.

- “ Fresh Scenes of Guilt, Lust may disclose,
“ As long as Earth remains ;
“ Of Diseases, Bastards, Murders, Woes ;
“ And in Hell of endless Pains.

CCCCCLXXIII.

- “ Though Creation’s Laws are,—full Employ,
“ To all that are Created ;
“ (For Heav’ns bright Hosts, those Laws enjoy,
“ Nor can their Joys be fated.

CCCCCLXXIV.

- “ ANGELS, no idle Moments spend ;
“ They never did, ne’er can :
“ No idle Hours, did God intend,
“ For Woman, or for Man.

CCCCCLXXVI.

- “ What lives IN Air, on Earth, IN Seas,
“ Seek their Support their Portion,
“ From active Life ; Heav’ns God to please,
“ Even Insects are in Motion.

CCCCCLXXVII.

- “ ADAM, Earth's Lord, must till the Ground*.
“ Th' Employ'd, Heav'n's God Adores :)
“ YET WOMEN, may be Idle found,
“ And fill the Earth with Whores.

* Gen. ii. 5.

CCCCCLXXVIII.

- “ If the Fair, to Idleness incline,
“ (Of ev'ry Vice the Spawn,)
“ All Rays of Grace,—of Love divine,
“ From them, will be withdrawn.

CCCCCLXXIX.

- “ Through Lust, they may run to that Excess
“ No Created Mind can Name:
“ Devils might blush their Guilt t' express,
“ Could Devils damn'd feel Shame.

CCCCCLXXX.

- “ O Sin! if Women we beguile,
“ Their Charms, will Men Insnare ;
“ God on their Race, no more can Smile,
“ Nor their lewd Actions bear.

LCCCCLXXXI.

- “ Men, Women, pure Worship may Despise ;
“ And Idol God's adore ;
“ And call down Curses from the Skies,
“ Vast Millions, O'er and O'er.

CCCCCLXXXII.

- “ Both may Blaspheme, Curse, Lie, and Steal;
“ And make ev’n Hell to Wonder?
“ God’s Laws, and Will, HE may reveal,
“ They may tare as Cords asunder.

CCCCCLXXXIV.

- “ Not all Hell’s Devils, can suspect
“ How Men may disregard,
“ And with Derision, dare reject
“ The LAWS, of GOD the LORD.

CCCCCLXXXV.

- “ T’ Debauch, may be MAN’s Joy by Day;
“ MAN’s Rapture ev’ry Night :
“ ’Gainst GOD may War, vile filthy Clay,
“ And dare HIM to the Fight.

CCCCCLXXXVI.

- “ Dare HIM, who form’d the Heavens, the Earth;
“ HIM, great in Might, in Pow’r;
“ Who gave all Worlds their glorious Birth,
“ And can Crush them, in an Hour.

CCCCCLXXXVII.

- “ As Well, weak feeble Emmets, may,
“ With a Host of Men contend :
“ With God in Battels fierce Array,
“ Who can themselves Defend ?

588.

" I fell from Heav'n ; nor I alone ;
" *Millions as Lightning fell* * :
" Millions that did surround God's Throne,
" Sunk by his Frown to Hell.

* Luke x. 19.

PAUSE THE THIRTEENTH.

589.

" **T**O inspire Resolves nor long delay,
T' enlarge the pleasing View,
I'll contemplate the Means, the Way,
And then my Plan pursue.

590.

The first form'd Pair, Wise, Hcly, Just,
Their Joys are free from Stings ;
T' corrupt Life's Fountain with foul Lust,
And poison all Life's Springs.

591.

The human Womb t' debase and fill
With Sin, Vice, Guilt and Shame ;
To violate God's holy Will,
And ridicule his Name.

N

592.

That they in Sin may multiply
Their Seed, from God to stray :
That Scheme so ruinous I'll try,
If Eve my Hints obey,

593.

God's "*fruitful multiplying*" Plan,
(If I can EVE beguile)
May burn to Lust in Woman, Man,
And ADAM's Race defile.

594.

Sweet Wedlock's Laws in Wisdom's Mind,
Foul Lust will check, destroy ;
Nay, some may feel their Lust inclin'd
To taste unnat'ral Joy.

595.

Pure nuptial Laws, fall'n Creatures will
Make void in many a Place :
My Scheme infernal they'll fulfil
Before JEHOVAH's Face.

596.

Nature may blush, the Heav'ns may frown,
At their foul black Delight ;
Yet, they will sin, tho' God comes down,
They'll practice in his Sight.

597.

Millions of Crimes they will invent
Through Lust, in wanton Mirth,
(Till Earth's eight thousand Years are spent)
To curse this glorious Earth (a).

598.

Countless may be the Sins of Time :
If, for *one* Sin, I fell,
Each human sep'rate single Crime,
May sink a sep'rate Hell.

599.

Nay, for the Sins of but one Night,
Of but one single Day,
Should God arise in all his Might,
He'll melt the Earth away.

600.

If, Man should sin, and God should smile;
Nor soon his Vengeance show ;
Man will much more the Earth defile,
Than Hell's defil'd below.

N 2

(a) Hear all ye People, hearken, O Earth, and let the Lord God be Witness against you, the Lord from his holy Temple.

For behold, the Lord cometh forth out of his Place, and will come down, and tread upon the high Places of the Earth.

601.

Bold as I am, I shudder here,
Least God his Wrath display;
'Till now, I ne'er felt previous Fear;
But *Envy* hates Delay.

602.

O for a Scheme that shall produce,
When try'd—that foul Effect;
Sweet nuptial Bliss, to balk, abuse,
I will no Means neglect.

603.

The Earth, the Seas, will both lament
That God, ('midst his Displeasure,)
The great Creator, should consent
To bless Man with their Treasure.

604.

Whate'er can nourish or sustain,
That doth Heav'n's Laws obey,
To feast the Fall'n will complain,
To cherish guilty Clay.

605.

The feather'd Choirs so sweet in Song,
And Brutes, that ne'er transgress;
The Fish that dart and glide along,
Their Gratitude t' express.

606.

The Cattle on a thousand Hills,
The Flocks of gentle Sheep,
Increasing o'er Earth's spacious Fields,
While each their Station keep.

607.

These all will mourn, they die so soon,
To feed the Guilty, die ;
These all, will Morning, Night and Noon,
To Heav'n complaining cry.

608.

The Sun, Moon, Stars, will wonder much,
Those bright and glorious Teachers,
Why they are made to shine on such
Rebellious fallen Creatures.

609.

When Heaven's bright Angels fin'd above,
Driv'n by God's dreadful Frown ;
The God of Wisdom, Light and Love,
To Darkness chain'd them down.

610.

Angels in Heaven, will with Surprise,
(O may their Love grow cold !)
Wonder how God of purer Eyes,
Can Earth's vain World behold.

611.

New Wars may hence in Heaven begin,
T' attempt th' eternal Throne ;
If I can cause fair E v e to sin,
When off her Guard—alone.

612.

That Mischief I'll this Day compleat
Long e'er the Sun goes down :
God's Councils I shall then defeat,
And let th' Almighty frown.

613.

I will destroy the Peace and Love
Of the first happy Pair ;
From Paradice they shall remove,
And leave my Footsteps there.

614.

Then shall my *envious* Pow'rs exult ;
Shall Man be blest'd, be free,
While I am damn'd ?—that great Insult
Shall ne'er be brook'd by me.

615.

E v e, tho' sweet form'd for nuptial Love,
She lives in fond Submission
To Man—I'll tempt her Thoughts to roye
From that more low Condition ?

616.

EVE twice refin'd, her Frame is such,
She will for Knowledge call;
I'll tempt her Mind to know too much,
And that to know she'll fall.

617.

In Seats above I long'd for Pow'r,
O Pride! how damn'd thy Fate!
I'll whisper EVE, and in one Hour,
Disturb Man's nuptial State.

618.

I'll whisper, Power and Knowledge Gain,
In Praise beguiling—civil;
If EVE grows proud, aspiring, vain,
She'll soon sink to a Devil.

619.

EVE is, (and I will tempt her Thought,)
The weaker Vessel fram'd;
Her *Fancy* curious may be caught,
And make her Face asham'd.

620.

EVE's weaker Will I will entice,
Her Eye, her Wish, I'll charm
To taste the Tree,—enjoy the Vice;
Till felt, she'll smile at Harm.

621.

If *Eve* should fall, she'll cause to fall,
 Adam and all his Race;
Her Sin will spread, and ruin all,
 Of ev'ry Tribe, and Place.

622.

When *Eve* has fall'n, her Sex more fly,
 Will taste of Fruit forbidden,
If slightly tempted they'll comply,
 Nor think of Laws, nor Heav'n.

623.

Whate'er's forbidden, they will crave,
 To please the Pride of Beauty;
Whate'er's forbidden, they will have,
 Regardless of their Duty.

624.

The Fair for Freedom's pow'r will burn,
 And all that's lovely leave;
They'll fall, reflect, and sigh, and mourn,
 And still to Lewdness cleave.

625.

A World of Sin will from them rise,
 Beyond all Comprehension,
If I successful Schemes devise,
 Equal to my Intention.

626.

SIN, teach me how I shall proceed,
What crafty Lies express?
Specious and sly, t' attempt the Deed
And gain the wish'd Success?

627.

So thought, so spake the infernal Fiend,
Reflecting and consulting
With Sin, how best to gain his End,
And glory in exulting.

628.

Now Satan musing paus'd awhile,
How safe to hide from Eve
His Plot,—what Shape, what subtle Stile,
Would best the Fair deceive.

629.

As with *Deceit* he form'd the Plan,
With *Lies* he wrought the Deed;
He ruin'd EVE, and, EVE her Man;
To Hell he flew with speed.

630.

In Hell arriv'd, what pass'd, he told,
Hell's Legions eager heard
His crafty Deed;—who can unfold
Their Joy at every Word?

631.

Their Joys malicious far abounded,
The first Joys known in Hell,
Hell's Chiefs now sung (their Notes resounded
Down to Hell's deepest Cell.)

632.

*Man's Race is ruin'd, let our Mirth
In Songs reach up to Heav'n;
Man now is curs'd, curs'd is the Earth,
Man, ne'er can be forgiven.*

633.

*Revenge shall now with Rapture glow,
And Envy feel Delight;
Deceit's high Honours, sweet shall flow,
And Lies exalt our Might.*

634.

*Let God create we will destroy,
And thwart creating Pow'r;
God's six Days Work,—O glorious Joy,!
We ruin'd in an Hour.*

635.

So sang Hell's Chiefs, their envious Tongue,
Was heard both far and wide;
And their loud Notes, Hell's Legions sung,
Both God, and Man, t' deride.

636.

Blasphemous all, now all agreed (*b*),
 Temptations none can trace,
 Should be prepar'd with utmost Speed,
 For all the human Race.

637.

Prince Beelzebub, and Moloch, bold;
 Mammon, and Lucifer;
 Satan, and Belial, shall unfold,
 Without the least Demur.

(*b*) The Devil having feasted his Envy, Hatred, Malice, and Revenge, in the Success of the first Temptation, it may be presumed he held a Council in the infernal Den, how best to multiply Temptations, and to spread them as numerous as the Rays of Light, all over the Face of the Earth; much Council took place how to accommodate Temptations to the whole Race of Adam, so that not one single Soul that descended from Adam should be exempt from Temptation, for his Enmity is universal, and his Diligence is equal to his Malice, and his Malice whets his Invention to contrive Temptations such as may be destructive to them. The Devil's Strength lies in his Subtilty: if Man, if Woman, could see him in his native Shape of Darkness, an infernal Fiend, the most accursed Creature, or, what he is relative to them, a Liar, and a Murderer from the Beginning, how would they flee with Horror from his Temptations, from his Trains, Traps, and Snares, which are contrived to ketch their Spirits, and their Senses.

638.

Their Pow'rs, the human Race to tempt,
 To break Heav'n's Laws divine,
 That not one Soul may be exempt,
 Long as the Sun shall shine.

639.

None born of Woman shall go free (c),
 Temptations shall subdue them;
 All, shall at Times fly tempted be,
 For God will ne'er renew them.

(c) Since Man and Woman were divided from God the true Centre of the Soul, they break into a thousand irregular Desires, and in the Apostl's Phrase *serve divers Lusts and Pleasures*, the Tempter therefore so orders his Temptations, as to contrive and suit them to the various Propensities of every separate Person, Man or Woman, young or old; to all and every of their Passions, Senses, and Appeties, to every Lust to which their Natures may incline, to their private Sentiments, Desires, Wishes, Inclinations, to their Hopes and Fears; and with wonderful Cunning, he contrives, time when, place where, and Manner how, to apply his Temptations with destructive Success. Pleasant Temptations suited to promote sensual Pleasures, the Devil has invented Millions of Millions of such for the Employment of every Moment of Time. Curiosity to know, taste, and enjoy what is forbidden, he is ever tempting, in every Person by an infinitude of Arts, to inchant Men and Women with enticing sensual Objects, he employs their Hands, their Eyes, he diverts their Thoughts

640.

So spake Hell's Peers, Hell's Legions cry'd,
To tempt be our Employ;
To Man, Temptations well apply'd,
Will furnish Hell with Joy (d).

Thoughts, tickles their Fancy, excites their carnal Affections, enflames their Passions, until they taste the sweets of Sin, especially the Sin of Uncleaness. And, by the Pleasures of Sin, he insinuates into Man and Woman's Heart where the Sweets of Sin are entertained with Complacency; that done, he rules their Mind, and captivates their Will, hence he feeds the deadly Disease so gradually, that they discover not the Danger till past Recovery; his Malice by such sweet Temptations is less discernable; hence they never will, nor can believe what is contrary to their Lusts; and having at the will of the Devil offered up in Sacrifice, their Innocence, Honour, Virtue, Conscience, Peace and good Hope, they wrap themselves round and round with the Garment of Infidelity, and their chief Cordial is, that Millions do the same.

(d) When burning Lust begins to Cool, and raging Corruptions are controuled by God's Word or Conscience, the Devil will permit them to make use of Religion as a Medicine,—to take a little in fainting Fits, to relieve and recover them. At other Times, he so orders his Temptations, as to take off the Weariness of one Pleasure by another; and thus he keeps the Wanton still to be his Slaves in the Magical Circle of Variety. - Satan, the Architect of lewd Pleasures, brings out of his Storehouse, every kind of delightful Temptation, to rekindle the carnal Appetite when sated.

With-

641.

*Temptation, let the Echo fly
Throughout this dark Abode;
We'll tempt all Souls beneath the Sky,
To sin against their God.*

642.

*To tempt,—To ruin, suits us well;
Can human Clay complain,
With fall'n Angels here to dwell,
In everlasting Pain?*

643.

*To Satan be all Honor paid
Who form'd the first Temptation:
To tempt, will keep us less dismay'd,
In Torments of Damnation (e)."*

Without Variety, Desires often fail both Men and Women, and Pleasure fails the Desires. The Wanton are dissolved in the changing Stream of Pleasure; hence their Lusts are strong, they are patient of Satan's Drudgery, constant at the Oar, and faithful to their Chains.

This roaring Lyon, who goes about seeking whom he may devour—this old Serpent destroys more by his serpentine Suggestions, and winning Charms, than by all his other contrived Temptations.

(e) Unclean Spirits in brutish Bodies, are all of them of the Devil's Race, and into whom he enters at Pleasure, with as much Ease as into the Herd of Swine,

Every

PAUSE THE FOURTEENTH,

644.

DE V I L S invifible to Sight,
Tempt Millions oft to stray;
Millions, when tempted, with Delight
Temptation's Call obey.

Every Temptation from the Devil is contrived with infernal Art, Craft, and Subtilty ;—its Composition is Deceit, Hypocrify and Lies ; its Design is Ruin, Destruction and Damnation ;—its Appearance is Gay, well coloured and attracting ;—its Language is pleasing, delightful and charming ;—its Power, when (like a train of Gunpowder) all Things are prepared, is fet on fire of Hell.

The Devil is never more a Devil, than when he deceives. We are divinely warned of his beguiling Devices and Wiles, that we may not be ruined by the invifible Adverfary.

But Perfons who are the willing Prey to Temptation, will difregard this faint Defcription of Temptations, as a dead Eye does not fee its want of Sight, nor a dead Heart feel its want of Life : If the Head be filled with clammy Humours, the whole Body is without Senfes, the Nerves having their Root in the Brain and are the Channels to convey powerful Spirits to give Senfe and Vigour and Motion to all Parts of the Frame.

645.

Six thousand Years to tempt they've try'd,
Hence they with utmost Ease,
To whom Temptations are apply'd,
Still conquer when they please. (f).

646.

Temptations, as the Rays of Light
By Day through Earth abound;
Temptations rise from sunless Night,
As Vapours from the Ground.

647.

Nor Man, nor Angel, can recount,
Temptations since the Fall;
Nor tell their Names, nor their Amount,
Nor Influence over all

(f) Those Persons who expose themselves to Temptations, who run into Danger by conversing with Persons disposed to entice and seduce them into Evil; God will no more show them the Power of his Grace, than Christ would show a Miracle to satisfy *Herod's* Curiosity and wanton Fancy.

To play with the Enticements to Sin, to converse with evil Company that will infect us, to enjoy carnal Sports that will corrupt us, to venture where we ought not to be, as *Peter*, when he went to the High Priest's Hall; we not only go without our Defence, but we go to tempt Temptation.

648.

Or Male, or Female, Grave, or Gay;
Of ev'ry Age and Clime;
Temptations cause them all to stray,
To taste some fav'rite Crime (g).

649.

Of Wishes, Senses, Inclinations (h);
Of carnal Hopes and Fears;
Of sensual Pleasures; vicious Passions;
To fill the Earth with Tears.

650.

Of vain Propensities,—these swarm
And cluster round each Thought;
To these Temptation proves a Charm,
By which the World is caught.

O

(g) The yielding to one Temptation, excludes all Quietude of Mind, Satan will carry us further and further, until he has procured us a stupified, or terrified Conscience; his Policy by tempting us,—is to deprive us of all Tenderness and make us Infidels.

(h) Our Hearts are ever changing, and frequent are those Moments when Temptations arise and carry us off from God, what is said of *Reuben* is true of every Man and Woman in some Degree, *Gen. xlix. 4. unstable as Water.*

The least blast of a Temptation maketh us break off our Course,

651.

Like *Egypt's Plagues*, Temptations rise,
And are more grievous found
Than *Egypt's Frogs*, and *Flies*, and *Lice*,
And *Locusts*, on the Ground.

652.

Than *Egypt's Darknefs*,—grievous sore,
Storm, *Tempest*, *Brimstone*, *Fire*;
Temptations various *Plagues* are more,
And greater Griefs require.

653.

Than *Egypt's Rivers*, turn'd to *Blood*;
Than *Egypt's Boil* with *Blains*;
Than *Egypt's Hail*:—than *Noah's Flood*,
High o'er Earth's Hills and Plains.

654.

Earth's ev'ry Fear, Pain, Plague, and Death,
The crush of all Earth's Nations,
Proceed from Hell's infernal Breath,
In ruinous Temptations.

655.

Ev'ry Temptation has its Eve;
Each Eve a Serpent brings;
Each Serpent, slyly will deceive,
And then impart his Stings.

656.

Its Root upsprung from Hell at first,
Through Earth the Branches spread;
Who taste its FRUIT, the threat'n'd Curse,
Shall strike their Comforts dead.

657.

Temptation's secret POWER to seize,
To stimulate, to warm,
Its most exquisite SKILL to please,
Its wond'rous ART to charm.

658.

Its POWER, to rove from Breast to Breast,
And wanton Thoughts employ
To fire the Pulse;—break Nature's Rest,
And burn to vicious Joy.

659.

Its STRENGTH, kind Nature's Guards to bind,
With marvellous Invention,
Guards of the Body, Soul, and Mind,
Exceeds all Comprehension.

660.

Its CRAFT, sweet Innocence to lure,
And Chastity entice,
And blooming Modesty most pure,
To TASTE forbidden Vice,

661.

Its secret HINTS, “ *Know Good and Evil,
And be as God’s on Earth (i),*”
Its SERPENT-SHAPE, to hide the Devil,
Exciting vicious Mirth.

662.

Its WORDS, of soft bewitching Stile,
From thence Delusions flow,
WORDS, of sly Plot, Lies, Craft, and Guile,
Supply’d from Hell below.

663.

Its POSTURE, circling round the Ear;
The Tempted know it well;
Whisp’ring ten thousand Falshoods there (k),
Of Heav’n, of Earth, and Hell.

(i) *Eat of the Fruit of the Tree, and ye shall be as God’s,
knowing Good and Evil. Gen. iii. 5.*

(k) When we yield to Sin we disclaim our Homage to God, so that in Truth we thereby yield Subjection to the Devil. For Sin is with the strictest Propriety his Work. The original Rebellion in Paradise was by his Temptation, and all the actual and habitual Sins of Men since the Fall, are by his efficacious Influence. *He darkens the carnal Mind, and sways the polluted Will; he excites and inflames the vicious Affection, and imperiously rules in the Children of Disobedience.* And what more contumelious Indignity can there be, than the preferring to the glorious Creator of Heaven and Earth, a damned Spirit, the most cursed part of the Creation.

664.

Its WISDOM, when t' improve the Time;
Its PRUDENCE, where, and how;
Its PLEAS, to cause t' partake some Crime,
Its melting WHISPERS,—NOW.

665.

Who can describe, or who explain,
In ev'ry tempting Hour?
Divines that task may try in vain,
'Tis not in human Pow'r.

666.

Temptation's THRONE, is th' fall'n Will;
Its CLOSET, the vain Heart;
The courtly Passions strait fulfil
Its LAWS, with wond'rous Art.

667.

Its SCEPTER, is inticeing Gold;
For Gold, all else we sell;
For Gold, Heav'n is by *Women* sold;
With Gold *Men* purchase Hell.

668.

Its ROYAL COURT, is Madnefs Gay;
Its Courtiers (void of Shame,)
Are Senses, Passions,—these display
More Crimes than Words can name.

o 3

(i) O for a blifs unbounded! Far beneath
A soul immortal, is a sinful Joy.

669.

Its MINISTER of State, is LUST (*m*),
 Of Flesh, or Gold, or Pride;
Hell, chose that Minister at first,
 Through Time still to preside.

670.

That MINISTER, since Paradise,
 Since *Eve*, and *Adam* fell,
 Has been the Cause of ev'ry Vice,
 And Millions sent to Hell.

671.

For, from foul Lusts Delusions rise,
 In ev'ry Age still more;
 More than the Stars that fill the Skies,
 Or Sands that spread the Shore.

(*m*) Habitual indulged Lusts are irreconcilable with the state of Grace; they render the Sinner, till forsaken, incapable of God's pardoning Mercy here, and the heavenly Glory hereafter. One reserved Lust, which is a certain Argument of Deceit in the fairest Professors of Religion, is the Bar against the Pardon of our Sins. If but one selected Sin remains in the Affections and Practice, it contracts the Malignity of all the Rest, and will prove deadly to the Soul. *As for such as turn aside in their Crooked Ways, the Lord shall lead them forth with the Workers of Iniquity, Psalm cxxv. 4.*

672.

Its SERVANTS,—chiefly are the Fair;
Its SLAVES, Men sold to Sin;
These are obedient free from Fear,
Wherever Vice has been.

673.

Its GALL'RY,—is the amorous Eye;
Its SOPHA,—Cheeks most fair;
Thick on fond Lips Temptations lie,
And often riot there.

674.

Its CANOPY,—the Mouth of Phrase;
Its NEST, the Tongue of Lies;
That World of Sin, which Devils praise,
And fill with large Supplies.

675.

Its Market, is, for public Trade
By either Sex ador'd
The PLAYHOUSE, and the MASQUERADE,
Both fatal as the Sword.

676.

Temptations there, are bought and sold;
Some few for present Pay;
With those *Diseases*, New or Old,
Possessors give away.

677.

Its SCHOOL, for Thoughts, is in the Breast;
Those Scholars are not few;
Its SHOP, in *Fancy*, knows no Rest,
To form Temptations new.

678.

Its COLOURS, various through the Year
In many a Dress is seen;
Its BEAUTIES, on gay Frames appear,
Some *painted* on the Skin.

679.

Its SNARES, as Atoms in the Rays
Of yon bright Sun of Light,
Engage the Worship, Love, and Praise
Of Mortals, Day and Night.

680.

Its MASK, is of religious Dress,
Of ten-fold deep Disguise;
That MASK, Hell's Legions all confess
Is odious in their Eyes.

681.

(Let Readers grave, here drop a Tear,
And think,—as Tears may fall,
How will such Hypocrites appear,
Before the Judge of All.)

682.

Temptation's Magazines of Store
Salute our roving Eyes;
One Magazine is ev'ry Whore
—Of Guile, Deceit, and Lies.

683.

---Of Mischief, Poison, Plague, and Death;
Of Hell's Infernal Trains.
YOUTHS,--flee a Whore's infectious Breath,
Or dwell in endless Pains. (a)

684.

Ah why did deep Temptations fly
Visit the Earth at first?
Why, spread all o'er the Earth to try,
To Ruin all through Lust?

(a) The true Description of an *evil Woman*, in the *Language of Scripture*, the Reader may see, in Page 69—to 75 in this Book: If such in God's account is the foul Character of a Woman debauched,—what in God's Righteous Sight, must be the Desert of Man the Debaucher? That Crime in its Consequence, considered, in a moral and religious View, no Pen, no Language upon Earth, can describe. But the Time is hastning, when, without true Repentance here, all such Wretches shall fully know it beyond the Grave.

685.

Why, Satan tempt Earth's lovely Creatures :
Why, Creatures tempt each other ?
Why, lurk Temptations in their Features,
To ruin one the other ?

686.

All, All, in Plot t' commit a Rape
On *Virtue*, in ripe Years ;
Ah, how can *Virtue* clean escape,
Through Crouds of countless Snares.

687.

VIRTUE, is as a Fort beset,
Sly Traitors lurk within
As Spies, to welcome Vice, and let,
Besieging Foes come in.

688.

Fair *Virtue* stands a public Mark ;
But great is her Reward :
A thousand Arrows in the Dark
Are shot, to pierce her Guard.

689.

In Company, Abroad, at Home,
In Friendship's secret Hours,
(And stranger still) oft when alone,
SHE, feels Temptation's Pow'rs.

690.

Can, on a Mast a Jewel lie
Safe there with Billows tost,
And still the roaring Winds defy
Nor midst the Waves be lost?

691.

Can, on the Seas a Spark of Fire,
'Mid Waves, and Winds, and Rain,
Reach some safe Port, and not expire,
In passing o'er the Main?

692.

Can, when the Plague infects the Air,
Where num'rous Patients lie,
A healthful Youth, live safely there,
When those around him die?

693.

Can, Tinder, where fierce Flames abound
Expos'd to Sparks of Fire,
Safe, and unkindl'd, still be found,
Till Flames, and Sparks Expire?

694.

No more can holy Virtue pass
Pure through one single Hour;
Without the Aid of saving Grace,
Of God's Almighty Pow'r,

695.

This David shew'd ;—this Joseph new :
In Watchfulness and Pray'r,
God will preserve a faithful few,
The God of Grace is there.

696.

That few, to Millions will amount
That honour'd Virtue's Cause,
When God makes up his last Account
Of those who lov'd his Laws.

697.

Who deem one *Yot of God's Advice*,
With which their Souls are bless'd,
Worth more than all the Joys of Vice,
Ten thousand Years possess'd.

698.

Who deem each SABBATH when on Earth
Affording Joys sublime,
Worth more than all the Scenes of Mirth,
Through ev'ry Age of Time.

699.

From Thoughts, if pure, true Pleasure springs ;
Pleasure that still increase ;
In humble Souls pure VIRTUE sings,
Of "Pleasantness and Peace."

700.

From Thoughts impure, Proud, or Obscene,
Rank Pleasures please, then frown ;
Oh ! Why will VIRTUE, sip that Stream,
And drink the Poison down ? (a)

701.

When VIRTUE Yields, where can be found
True Happiness on Earth ?
All MEANS are lost that did abound,
MEANS, of eternal Worth.

702.

When VIRTUE Yields, in ruin lies (b)
In th' Soul all solid Joy ;
For, Curses darting from the skies
Rest, Peace, and Hope, Destroy.

(a) The Man is dead, who for the Body lives,
Lur'd by the beating of his Pulse, to list
With ev'ry Lust, that wars against his Peace,
And sets him quite at Variance with himself.

(b) Whence Self-applause ? From Conscience of the
Right.

And what is Right, but Means of Happiness?
No Means of Happiness when Virtue yields;
That Basis falling, falls the Building too,
And lays in ruin every virtuous Joy.

703.

*Why, VIRTUE, chaste and fair, so frail?
So apt when touch'd to stain?
Why this vain World so soon prevail
VIRTUE, to kill or pain?*

PAUSE THE FIFTEENTH.

The lost Soul, his further Reflec-
tion in *the blackness of Darknes*
for ever, JUDE 13 Verse.

704.

PAST numerous Questions, which arise
From grave Reflection's Train,
Point to the Fall, for just Replies,
Wise Answers to obtain.

705.

GOD, made the first Man, pure, upright;
His Reason, Senses, Passions,
Harmonious were;—these took Delight,
In Wisdom's Operations.

706.

His Reason, Ipiritual divine;
 Holy, devout, his Will;
 His Love, did all his Powers incline,
 Sweet to obey God's Will (q).

707.

By *Adam's* Sin, Man's glory fled;
 Difunion, Discord, rose;
 Through all his Pow'rs Confusion spread,
 And made thoe Friends his Foes (r).

(q) God made Man upright, there was an universal entire *Rectitude* in his *Faculties*, disposing them for their proper Operations. His Understanding was enrich'd with Knowledge. There was a divine Impression on his Will, spiritual Reason kept the Throne, and the inferior Faculties observed an easy and regular Subordination to its Dictates: Reason was the inviolable Rule, Love the most Noble and Master Affection; which gives being and goodness to all the Rest, even to Hatrid itself. This precious incense was offered up to the excellent and supreme Being; which was the Author of his Life. There was a perfect accord between Flesh and Spirit, as the two Eyes consent in their Motion, so Reason and Sense, agreed for the same End. His spiritual and sensitive Faculties, his animate and sensitive Organs, maintained the one a holy Unison, the other a sweet harmony. Such was Man in his original Creation

(r) Sin has disbanded the Passions of Man and Woman, into what Confusion are they fallen? How various, how violent are they, and often repugnant to one another? How often do we change their Habits and
 Scenes

708.

Hence Millions with false Reasonings try'd
Their Conscience to appease;
For Hearts corrupt,—vain Pleas provide,
And gross Delusions please.

719.

False Reasonings cause vain Youths to stray
False Reasonings nurs'd within :
Passions break loose with Streamers gay
To taste the Sweets of Sin.

710.

Naught can convince, nor, aught restrain,
Guilt follows Guilt so fast ;
Sin's Madness seize the Heart, the Brain,
While human Life can last.

711.

Hence bold blasphemous Thoughts proceed
For Infidels Repose ;
They to the Grave run down with Speed
To bear eternal Woes.

Scenes in a Day? Sometimes we are vainly Merry,
and viciously fond, and soon after as vainly Sad; Some-
times desirous, and then averse; and with respect to
ourselves, sometimes pleased, sometimes vexed, some-
times Amiable, and sometimes Odious : We are more
mutable than the Planet that is the Emblem of Inconsi-
tancy. Through Sin the Breast of Man, that was the
Temple of Peace, is become a Den of Dragons.

712.

Reason is guiltless, what rebell'd ?

The Will,—created free:

The Will, the lesser Pow'rs compell'd

Sin's willing Slaves to be.

713.

The Will, gives to the Soul swift Wings,

And Briskness to the Frame;

Hence the Soul flies to distant Things,

In quest of Vice, or Fame.

714.

The Will, adds Energy to Thought

In Plans, or Right or Wrong,

Or Deeds,—what Wonders has it wrought!

Its Power to urge how strong!

(g) Conscience often occasions a Conflict between the convinced Mind and the corrupt Heart; but the darling Lust controuls the Efficacy of those Principles, for Nature and Custom are of all Things most hardly to be changed. When a Lust is deep rooted in Nature, *Men cannot cease from Sin.* It is difficult to divorce from sensual Delights; they are incarnated in the Nature of some Persons, and ingrafted into their Affections, and the Separation from them is as fleeing them alive.

Custom in Sin proceeds from Inclination; and with as strong a Sway determines the corrupt Will, as original Nature. Can the Ethiopian change his Skin, or the Leopard his Spots? *Then may you who are accustomed to do Evil, learn to do Good.*

715.

Hence spite of Conscience, I pursu'd
 Joys, that soon gave Disgust;
 My Will would feast on Pleasures lew'd (r),
 To please destructive Lust.

716.

In 'midst of Life I sunk in Death (f);
 Sunk down amongst the Dead;
 Heav'n's Justice seiz'd my guilty Breath,
 My trembling Spirit fled.—

(r) *Brutes* Revels a more poignant Relish yield,
 Than those of MEN; Brutes never Poison chuse.
Instinct, than REASON, makes more wholesome Meals:

(f) See here thy pictur'd Life, pass some few Years,
 Thy flowing Spring, thy Summers ardent Strength,
 The sober Autumn fading into Age,
 And pale concluding Winter comes at last,
 And shuts the Scene. Ah! whither now are fled,
 Those Dreams of Greatness? Those unsolid Hopes
 Of Happiness? Those Longings after Fame?
 Those restless Cares? Those busy bustling Days?
 Those gay spent festive Nights? Those veering Thoughts,
 Lost between Good and Ill, that shar'd thy Life?
 All now are vanish'd! Virtue sole survives,
 Immortal, never failing Friend of Man,
 His Guide to Happiness on high.

717.

Far from my vile polluted Clay;
 My Soul's vast Pow'rs compell'd
 Saw my CREATOR, with Dismay,
 And his dread Frown beheld (t).

(t) Unclean Wretches in their dying Moments shall feel the Truth of that Scripture,—*He which is Filthy, let him be Filthy still*, Rev. xxii. 11. They will then find *that after he hath killed, he hath Power to cast into Hell*.—They will then know, *it is a fearful Thing to fall into the Hands of the living God*.

They shall find themselves amongst the Number to whom it shall be said, *These shall go into everlasting Punishment*, Matt. xxv. 46.—And they shall hear the Almighty's Voice pronounce, *Depart ye Cursed into everlasting Fire*, Matt. xxv. 41.—And in a Moment they shall find themselves to be in the *Blackness of Darknes for ever*, Jude 13.—*Where the Worm dieth not, and the Fire is not quenched*, Mark ix. 4. 8. There they will find that their unclean Deeds have made them to be *Vessels fitted for Destruction*, Rom. ix. 22 —And that they are to be *punished with everlasting Destruction from the Presence of the Lord, and the Glory of his Power*, 2 Thes. i. 9. They will experience that the *Terrors of God set themselves in array against them. And that his Arrows stick fast in them, which will cause in them, Weeping Wailing, and gnashing of Teeth*.

They shall gnaw their Tongues with Pain, and blaspheme the God of Heaven, because of their Pain, Rev. xvi. 10. 11. *For they shall lie for ever in the Lake of Fire and Brimstone*.

And the Smoke of their Torments shall ascend for ever and ever, Rev. xiv. 11. 19. 3. *They shall know the Power of his Anger*, Psal. xc. 11. *which on Earth they feared not.—and by that Power, they shall be Tormented, Day and Night, for ever and ever*.

718.

His SMILE, than countless Suns more bright,
HEAV'N's Day, and Bliss thence flow;
His *Frown* is *Hell's* eternal Night,
Hell's everlasting Woe.

719.

Beneath his *Frown*, in *Hell* to lie,
Strength'n'd his *Frown* to bear,
Strength'n'd incapable to Die,
Midst Torments and Despair.

720.

Beneath his dreadful *Frown* to dwell,
Sin's Guilt to view too late (u)
Millions of Ages here in *Hell*,
IS MY ETERNAL FATE

(u) Calm and deliberate Anguish feeds upon me.

Each Thought sent out for Help, brings in new Woe.

The Damned in *Hell* will be tormented by God's immediate and absolute Power,—by the Fire of Almighty Wrath;—all the tormenting Passions will be inflamed against them, and in them; Shame, Remorse, Sorrow, Indignation, Abhorrence, Detestation and Despair, against themselves, for their wilful Sins are the just Cause of it;—and against God, Rage, Rancour, Impatience, Fury, Hatred, Malice, Revenge, and these will punish the Soul in all its Faculties.

721.

“DEPART YE CURSED.” When I heard
That Sentence—then I knew
The Truth of God’s revealed Word,
And felt what Sin can do (x).

(x) To exasperate their Grief, Reflection in all its Power shall review every Circumstance of their past Guilt,—and every Mercy slighted and despised;—then will they know the Evil, the damning Nature of fleshly Lust, indulged:—nothing will or can divert their Souls from tormenting Reflections for ever and ever.—Devils and damned Spirits—will also be their Tormentors, for there are no tender Affections in Hell:—They will endure the Perfection of Misery,—the Excess of Desolation, in being deprived of every Good, and in suffering every Evil; and their Breast’s shall be transparent to the Eyes of all, and their Misery will be aggravated by the Number of Sufferers, by the Company and Communication of Souls also miserable.

The Sound of God’s Voice, DEPART, and the Terror of his FROWN, will be as living and dreadful to their Powers for millions of millions of Years, as at the first Moment;—and Despair will add new Stings to every Torment. CONSCIENCE shall supply them with the bitter Remembrance of all their Mercies,—and of all their lustful Abominations, &c.—in such a regular Progression, that they shall feel as they proceed, new Torments, and new Agonies;—the fiery Attributes of God shall be transmitted through the Glass of Conscience, and concenter in their Spirits, with infinite Power.—And they shall be strengthened to Bear,—to Burn and not Consume,—to Endure and not Expire, through the Circulation of eternal Ages.

In some Persons there is Atheism full of Folly, or Folly full of Atheism, that they will not believe the prepared Plagues for the Wicked in Hell.

722.

Sin made each Spot a Grave on Earth;
 Death, Pain, nay, ev'ry Groan
 Proceeds from Sin since Adam's Birth,
 Since Eve's first Sin was known.

723.

Sin, funk this Hell, (z) Sin caus'd Hell's Woes;
 Sin, damn'd the Millions here;
 Sin, drove from HEAV'N revolting Foes
 Sin's just Deserts to bear.

724.

Sin, swept the Old World quick away,
 From off the peopl'd Earth;
 Vast Millions perish'd in one Day,
 So curs'd is wanton Mirth!

(y) The wise God knows the Frame of the reasonable Creature, what are the inward Springs of our Actions; and he has accordingly propounded such Motives to our Hope and Fear, the most active Passions as may engage us to perform our Duty. He promises his *Favour which is better than Life*, to the Obedient, and threaten *his Wrath*, which is worse than Death, to the Rebellious.

725.

Sin, call'd from HEAV'N to Sodom's Ground,
To all that there did dwell,
A Storm of Fire and Brimstone down;
A Specimen of Hell.

726.

Yet, midst Sin's Woes, sweet Virtues shine
Refulgent in the Just;
In them Heav'n's sovereign Grace divine
Preserves from ev'ry Lust.

727.

That Grace by Me was unrevear'd,
Unsaught,—despis'd, and slighted;
Nor Heav'n I lov'd, nor Hell I fear'd,
With Sin to be delighted (y).

(z) From Heav'n's high crystal Mountain, where
it hung,

Th' Almighty's out-stretcht Arm took down his Bow:
And shot his Indignation at the Deep:
Re-thunder'd Hell,—and darted all her Fires.

Sin is an Evil of that Malignity, that the least Degree of it is fatal, if it be conceived in the Soul, though not actually finished, it is deadly. One Sin corrupted in an instant, angelical Excellencies, and turned the Glorious Spirits of Heaven into Devils. It is Poyson so strong, that the first Taste of it shed a deadly Taint and Malignity into the Vains of all Mankind.

728.

Past conscious Guilt now here review'd
 Was Prophecy of Pain;
 In my first vicious Actions lew'd,
 I felt th' eternal Stain.

729.

Reason and Inclination jarr'd,
 To teach Forbearance there;
 That prov'd a future Life's Reward
 Should yield both Joy and Fear.

730.

Rewards and Punishments, each Hour,
 Should guide my Soul in Time;
 For Hopes and Fears give Conscience Pow'r,
 T' accuse of ev'ry Crime (z).

(z) The Image of *God* was RESPLENDANT in Man's CONSCIENCE, the Seat of practical Knowledge, and Treasure of moral Principles. The DIRECTIVE Faculty was sincere and uncorrupt, not infected with any disguising Tincture: It was clear from all Prejudices, which might render it an incompetent Judge of Good and Evil. It instructed Man in all the Parts of his RELATIVE Obligations to God, and the Creatures. It was not fetter'd and confin'd, fearfully restraining from what was lawful; nor licentious and indulgent in what is forbidden. Briefly, Conscience, in ADAM upright, was a SUBORDINATE GOD, that gave Laws and exacted Obedience to that glorious Being, who is its Superior.

731.

But spite of CONSCIENCE, Pleasures lewd
(Which fill'd my Soul with Shame,)
My vicious Passions still pursu'd,
Insulting God's great Name,

732.

CONSCIENCE, her first Laws broken, lies
Enfeebld, Lifeless long;
Pure CONSCIENCE wounded, bleeds, and dies.
Nor Checks,—nor Whispers strong (a).

733.

Though she seem'd Dead, nor did intrude
When oft I Sins enjoy'd;
At Death were all her Pow'rs renew'd
Disabl'd, not Destroy'd.

(a) Beware, Self-lovers a *slow sudden* Death:
How dreadful that deliberate Surprise!
Be Wise to-day; 'Tis Madness to defer;
Next Day the fatal Precedent will plead;
Thus on, till Wisdom is push'd out of Life,
Procrastination is the Thief of Time;
Year after Year it steals, till all is fled,
And to the Mercies of a Moment leaves
The vast Concern of an eternal State.
Resolves; and re-resolves; then dies the same.

734.

That Pow'r which said, "*Let there be Light,*"
With Beams shot from his Throne,
Set all the Pow'rs of CONSCIENCE right,
To make my Actions known.

735.

His glorious Energy Divine
With one all-piercing Look
Quick rectifi'd each *Page*, and *Line*,
And *Word* wrote in her Book.

736.

On ev'ry *Foot* wrote of my Youth,
He made his Pow'r to shine,
Which shows her Records wrote, is Truth,
And proves God's Word, divine.

737.

When I in Youth her Checks contrould,
And did her Whispers flight,
True Peace of CONSCIENCE, then I sold,
For Sin's accurs'd Delight.

738.

Those Moments were as fatal found, (*b*)
As Eve's, to taste the Tree;
So Millions early felt Sin's Wound,
Who *here* are Damn'd with Me.

(*b*) When Nature's Blush by Custom is wip'd off,
And Conscience, deaden'd by repeated Strokes,

Has

739.

Our Crimes evading human Eyes
In their most secret flow,
We judg'd,—Heav'n's God above the Skies,
Would never stoop to know.

740.

Or, if *Repentance* must ensue,
(To make Sins Cords the stronger,)
We hop'd to show REPENTANCE true,
When we could Sin no longer.

741.

Our hainous Sins, *their Cloud, their Score,*
We left to Chance, or Fate;
On Sins when past we thought no more,
Till now, when 'tis too late.

742.

On MERCY, we as much rely'd
As on our dying Day;
Though we for MERCY, ne'er apply'd,
In God's appointed Way.

Has into Manners naturaliz'd our Crimes;
The Curse of Curses, is our Curse to love;
To triumph in the Blackness of our Guilt,
(As Indian's glory in the deepest Jet;)
And throw aside our Senses with our Peace.

743.

Hence, we to *Satan* bow'd the Knee,
Sin's secret Sweets to taste;
Yet hope at Death prepar'd to be
To mount to Heav'n at last.

744.

Or, come what may, with Millions more,
High honour'd in Life's Stations,
With countless Millions o'er and o'er
Throughout Earth's various Nations,

745.

Who freely sin'd,—with these to dwell,
To us indifferent where,
Or High in Heav'n, or Low in Hell,
'Twas far beneath our Care. (c)

746.

Oh! what a self-deceiving Cheat!
Yet that was our Delight,
Which made our Wickedness so great
Our Follies Infinite.

(c) Is not thy Wickedness great? And thine Iniquities infinite, *Job* 32—5.

747.

While I enjoy'd my wanton Sport,
 CONSCIENCE unheard unseen,
 Sure Records fil'd in her own Court
 Of my minutest Sin (*d*).

(*d*) The CONSCIENCE of every Man and Woman shall be opened at the GREAT DAY, and give an *accusing* or *excusing* Testimony of all Things, *Rom. ii. 15, 16.* For these Acts of CONSCIENCE in the present Life, have a final Respect to GOD's Tribunal. And though the Accounts are so vast, there shall be an exact Agreement between the BOOK of GOD's OMNISCIENCE and the BOOK of CONSCIENCE in the Day of Judgment.

Now indeed, the CONSCIENCE of Man and Woman, though never so inquisitive and diligent in examining and revising their WAYS, is unable to take a just Account of his or her Sins. As one that would tell the first appearing Stars in the Evening, before he can reckon them, others appear and confound his Memory with their Number: So when CONSCIENCE is seriously intent in reflecting upon itself, before it can reckon up the SINS committed against ONE COMMAND, innumerable others appear. This made the Psalmist, upon the Survey of his ACTIONS, break forth in Amusement and Perplexity; *Mine Iniquities are more than the Hairs upon my Head, therefore my Heart fails me* Psalm xl. 12. BUT it will be ONE of the MIRACLES of that Day, to enlarge the View of CONSCIENCE to all their Sins.

Now the Records of CONSCIENCE are often obliterated and the Sins written therein, are *forgotten*; but then they shall appear in so clear an Impression, that the Wicked shall be inexcusable to themselves, and CONSCIENCE subscribe their Condemnation. AND O! the formidable Spectacle, when CONSCIENCE enlightened by a BEAM
 from

748.

CONSCIENCE! now TIME with Me is clos'd,
Must Thou *still* in me dwell?
Must thy past Warnings be expos'd,
To Torture Me in Hell?

749.

Thy first soft WHISPER "*Oh forbare,*
" Defile not thou thy Nature,
" Of Sin's eternal Stings beware,
" And Wrath of thy Creator."

750.

Thy Checks,—Restraints, from Year to Year,
Thy holy VOICE and LIGHT,
These must I *Feel*, and *See*, and *Hear*,
In Hell's eternal Night?

751.

Thy PEELS of dreadful THUNDER, heard,
When I to Crimes consented,
Against thy LIGHT, and God's good WORD,
Of which I ne'er Repented.

from HEAVEN, shall present to a Sinner in ONE VIEW,
THE SINS OF HIS WHOLE LIFE !!! Now CON-
SCIENCE is a Notary in every Man's in every Woman's
Bosom; And though it is not always *vocal*, yet WRITES
down their ACTIONS. *The Sin of Judah is written with a*
Pen of Iron, and with a Point of a Diamond 'tis graven upon
the Tables' of the Heart. Jer. xvii. 1. But then it shall be
compell'd to give a full Charge against the Guilty.

752.

Thy TORCH, close held to some past Deed,
When sunk with Pains oppress'd,
Which made on Earth my Heart to bleed,
And gave my Soul no Rest.

753.

Thy TERRORS, when midst Fears of Death,
I felt Earth's greatest Pain;
TERRORS despis'd, when Strength and Breath,
And Health, return'd again.

754.

Must these revive; so long forgot,
Soon seeming to expire?
"Thou art the Worm that dieth not,
"And Thou the quenchless Fire." (c)

755.

O treach'rous Conscience! as asleep
Lull'd with sweet Syren-Song,
What faithful Records didst thou keep?
Nor Jot, nor Tittle Wrong!

756.

As nodding o'er thy Charge in vain,
Thou gav'st Lust's Time to feast,
Licenc'd, unmask'd, with slacken'd Rein,
T'indulge worse than a Beast.

Mark ix. 43, 44. *To go into Hell. into the Fire that never shall be quenched where their Worm dieth not and the Fire is not quenched.*

757.

Yet, from behind thy secret Stand
Thou minut'st ev'ry Fault;
Thy Pen, did all my Words command!
Nor mis'd one single Thought!

758.

Not the gross Act employ'd thy Pen,
Alone, thou watchful Foe!
Thou Spy, of all the Ways of Men,
My Thoughts thy Pen did know!

759.

Whate'er I wish'd, whate'er I will'd,
Thou sly Informer true;
With Horror these thy Diary fill'd,
E'er these Indulgence knew:

760.

Lift'ning, ev'n Whispers soft to hear,
Each dawning Purpose too,
Sins Embryos were to thee as clear
As the Sun at Noon-Day view.

761.

Unnotic'd noting, misapply'd,
Moments in Vice conceal'd,
My sinful Follies to deride,
Here, as by Thee reveal'd.

762.

In Leaves more durable than Brass (a),
 My HISTORY wrote by thee,
 Will here eternal Ages last!
 To be perus'd by me!

763.

That HISTORY at the Judgment Day,
 Angels and Men shall hear;
 The *Dead* shall Heaven's loud Call obey,
 And *Small* and *Great* appear.

(a)———But thou shalt hear it all!

Not Seals of Adamant, nor Mountains whelm'd
 On guilty Secrets, can exclude the Day.

To what the Scripture speaks of the sure and certain
 Discovery of Men's and Women's secret Sins, I shall
 add a useful Representation fram'd by a Heathen, to sig-
 nify that Wickedness, how secretly soever committed,
 shall be brought to Light in Judgment. He tells us,
 that the Soul of a very guilty Wretch was after Death,
 arraigned before one of the severe Judges below; and
 at his Tryal, because his atrocious Crimes were done
 in Secret, he stood upon his Defence, denying all. The
 Judge commanded his Lamp to be produced that was
 an Eye-witness of his Wickedness; the Lamp appeared,
 and being demanded what it knew of him? answered
 with a Sigh, Would I had been conscious of Nothing,
 for even now the Remembrance of his Villanies, makes
 me to tremble: I wish my Light had been extinguished,
 that the Oil that maintained it had quench'd it. But I
 burnt with Disdain, and cast about some Sparks to fire
 his impure Bed; and was grieved that my little Flame
 was so weak as not to consume it. I said within myself,

If

Q

764.

The GOD of CONSCIENCE will support
 That *Voice* of GOD in Man;
 His Records file in Heaven's high Court,
 As GOD's eternal Plan.

765.

Such the soft SLEEPER in my Breast,
 And such his Slumbers found;
 And such his Vengeance to the Best
 In Darkness most profound.

766.

Oh! that in Time I now could know (b),
 The Worth of gospel Days!
 My Tears of Joy should ceaseless flow,
 In Reading, Pray'r, and Praise.

If the Sun saw these Villanies, it would be eclipsed,
 and leave the World in Darkness. But I now perceive
 why I was constrained to give Light to him, that being
 a secret Spy of his Uncleanness, his Thefts and Cruel-
 ties, I might reveal them. But we, as God is Omni-
 scient and Omnipresent, have no need of *Lucian's Lamp*
 to make our Judge to be feared by us.

(b) From old Eternity's mysterious Orb,
 Was TIME cut off, and cast beneath the Skies.

767.

Could I my Days begin again,
 With CONSCIENCE tender, pure;
 To gain ten thousand Worlds, one Sin,
 My Soul could ne'er endure.

768.

INDULGENCE vain I would despise;
 Nor please one lewd Desire;
 The hope of Heaven should make me Wise,
 And quench unhallow'd Fire.

769.

BUT, in DESPAIR t' reflect too late (c);
 Is deep Damnation's Woe,
 For Spirits damn'd, it is their Fate,
 That endless Grief should flow.

(c) The Damn'd are not only passive, but active, in their wretched State: There is a Hell of Rancor and Indignation within, and of Fire and Brimstone without them: what furious Reflections will they make upon their own votary Madness, and for the seeming Pleasures of Sin that were but for a Season, they shall continue their Rebellion against the Omnipotent Deity, and bring upon themselves his fierce and unchangeable Displeasure. This infinitely aggravates their Misery: after a Million of Years, the entire Sum remains that revenging Justice will exact for ever. Perfection of Misery! desperate Sorrow! a Life in Torments that nevet dies! a Death that never ends!

770.

Ye pure, chaste, virtuous, faithful Few,
Crown'd and Array'd in *White*,
Who kept Heaven's glorious PRIZE in view,
And shunn'd impure Delight.

771.

From HEAV'N's bright World behold me not
With your immortal Eyes;
Let my Existence be forgot,
And my eternal Sighs.

772.

Ye SPIRITS bless'd, though once ally'd
To me on Earth's vain Shore,
View not the *Gulph* that must divide,
Our Souls for evermore.

773.

Ye PARENTS, whose paternal Care,
Watch'd o'er my youthful Days,
YOUR PIOUS LOVE strove to prepare
My Soul for Heav'n's great Praise.

774.

YOUR Counsels, Pray'rs, Examples too,
Oft call'd down Tears for me,
YOUR secret Sighs were not a Few
That I might Happy be.

775.

YOUR Years were as the crystal Stream,
YOUR DEATH like Cloudless Skies,
God's pure Commands your Joy, your Theme,
Till you to HEAV'N did rise.

776.

If YOU from HEAVEN, behold me Here,
And our fond Scenes recall,
That Sight will cause in Heaven a Tear,
If Tears in Heaven can fall.

777.

GREAT GOD, where can I hide from thee?
From thy avenging Frown?
Millions of Years my Soul would flee,
Or sink for ever down,

778.

T' avoid the Terror of thy Face,
O thou most righteous God,
While here Tormented in this Place,
I bear thy wrathful Rod.

779.

Against thy glorious Grace to sin
While I on Earth did dwell!
My Soul deserves this Hell within,
And this external Hell.

780.

For ever I deserve to lie
In quenchless flaming Fire,
Without, Within,—nor hope to die,
To bear, but not Expire.

781.

REFLECTION'S STINGS,—ah! how refin'd!
REMEMBRANCE, how severe!
CONSCIENCE; the Hell of Hell, I find
Is thy Rebukes to bear.

782.

Ye DEVILS damn'd, of ev'ry Class,
HERE wand'ring to and fro,
Hiss not as you tormented Pass,
Nor ridicule my Woe.

783.

O thou grim BEELZEBUB, I pray,
Direct me where to enter,
The dreary, doleful, dreadful, Way,
That leads to Hell's dark Centre.

784.

Millions of Years there let me lie
Hid from created Sight,
From all but GOD'S OMNISCIENT EYE,
In Woe's dark endless Night.

785.

TO RAVE unseen, unheard, unknown,
In Wrath's eternal Hours,
And utter there Hell's deepest Groan,
And with tormented Pow'rs

786.

T' curse his awful glorious Name(*d*),
Who made of old the Earth,
Who form'd my Soul, and built my Frame,
And gave my Being Birth,

787.

But took me not as from the Womb
Free from Guilt's lasting Stains,
To lodge me in the Infant's Tomb,
E'ER LUST flow'd in my Veins,

788.

*Oh the deep Anguish to reflect
On sinful Scenes in Time,
When Conscience will reveal, correct
Each Thought, and ev'ry Crime.*

(*d*) In the Damned, the Hatred of God is explicit and direct, the Fever is heightened to a Frenzy; the blessed God is the Object of their Curses and eternal Aversion: If their Rage could extend to him, and their Power were equal to their Desires, they would dethrone the most High God. And the Seeds of this Hatred, are in the Breast of Sinners here, hence they are called *Haters of God*.

Psalm 24. 11. *The Lord knoweth the Thoughts of Man,*

PAUSE THE SIXTEENTH.

The lost Soul, his Reflection in
Hell on the Sin of Hypocrisy.

789.

T'reflect on curs'd Hypocrisy (*e*),
That hell-born odious Vice,
Which lur'd fair Eve to taste the Tree,
And sin in Paradise.

(*e*) The Hypocrite will be zealous in the outward Parts of Religious Worship, but will neglect Righteousness and Mercy. To deceive his Acquaintance into a good Opinion of himself, and to conclude from thence that he is *very Good*, is the whole of the Joy of his Religion.

He will speak of the Sins of others with Severity, which he freely indulges in himself.

He will hide his Sins under the Appearance of Virtues, and pretend to Holiness that he may Sin with less Suspicion: Our Saviour compares the Hypocrite to a painted Sepulchre, that within contains sordid Dust and Rottenness. This is perfect Hypocrisy; a deadly Pollution, that wounds the Vitals, scares the Conscience, quenches all Goodness in the Will; for the Hypocrite is voluntarily so.—Hypocrisy in the Heart, is like Poyson in the Spring, that spreads itself through all the Veins of the Conversation. This Sin our Saviour never speaks of but with Detestation; for this he denounces such a heavy Woe against them.

790.

Foul source of Lies, which Satan taught
To Words, to ev'ry Feature;
Corrupting almost ev'ry Thought,
Of ev'ry human Creature.

791.

PRIDE, and HYPOCRISY, of Old
Was *Satan's* fav'rite Sin;
Such Sinners are of *Satan's* Fold
Amongst the Sons of Men.

792.

Religious Hypocrites, at best,
Are *Satan's* Children true;
They of his Nature are possess'd,
His Ways, his Image too.

793.

They show in their *Religious* Face
(When Words self-praising flow,)
All the Religion, Virtue, Grace,
Their Souls e'er wish to know.

794.

Painted Sepulchres colour'd well
All Hypocrites are found,
When Death to send their Souls to Hell,
Gives them the fatal Wound.

795.

Frail dying Mortals to deceive (a),
I labour'd Day and Night;
At length, I made myself believe,
All that I did was Right.

796.

Hence through Deceit, I shun'd to hear
Wisdom's sweet charming Sound;
So the deaf Adder stops his Ear
And holds it to the Ground (b).

797.

Full of Deceit, I chose to die (c)
Despising God's Command,
With a destructive impious Lie
Fast grasp'd in my Right Hand,

(a) Why so much Cover? it defeats itself.
Ye, that know all Things! know ye not Men's Hearts
Are therefore known, because they are conceal'd?
For why conceal'd? The Cause they need not tell.
I give him Joy that's aukward at a Lie;
Whose feeble Nature, Truth keeps still in Awe;
His Incapacity is his Renown:
'Tis Great, 'tis Manly, to disdain Disguise;
It shows our Spirit, or it proves our Strength.

(b) Psalm 58. 4. *They are like the deaf Adder that stopeth
her Ear.*

(c) Jeremiah 9. 6. *Through Deceit they refuse to know me,
saith the Lord.*

798.

To bear, when dead, Hell's Ridicule,
And curse my earthly Hours ;
And curse myself as Satan's Tool,
And curse the Tempter's Pow'rs.

799.

Yet that foul Vice my Heart desir'd (d),
Deceiving Parent, Friend,
That Vice, so foul my Soul admir'd,
Till Satan gain'd his End.

800.

HYPOCRISY, I find, will turn
To poison Means of Grace,
That Vice, in me, would inward burn,
Before JEHOVAH's Face.

801.

It Harden'd my deceitful Heart ;
In HEALTH 'tis unrelenting ;
Few, save the Damn'd, can feel its Smart,
Till DEATH, 'tis unrepenting.

802.

How just Heav'n's Curse due to Deceit (e) !
Now view'd when Time is o'er,
Charm'd to embrace so mean a Bait,
I'm Damn'd for evermore.

(d) Job 20. 5. *The Joy of the Hypocrite is but for a Moment.*

(e) Malachi 1. 14. *But cursed be the Deceiver.*

803.

The hottest Climate here in Hell
Bears this descriptive Name,
*“ Here Hypocrites from Earth must dwell
“ In Hell’s most Scorching Flame.”*

804

The Hell of Hell, is to reflect,
Where Hope can ne’er extend;
Mercies and Crimes, to retrospect,
But never find a Friend.

PAUSE THE SEVENTEENTH.

TRUTH AND LYING.

TRUTH, is Essential to the Nature of GOD.
LYING, is an inherent Quality of the Devil.

805.

IN HELL T’REFLECT in quenchless Fires,
Beneath Heav’n’s wrathful Eye,
On human Life’s, vain, vile, Desires,
To love and make a Lie.

806.

T' REFLECT on *Lies*, suppressing Truth (*f*);
Lies are infernal Breath;
 Each conscious willful *Lie*, from Youth,
 Deserves eternal Death.

807.

The *Vice* to *Lie* from *Hell* first came,
 By *Beelzebub*, contriv'd,
 Earth learn't the *Vice*, with Guilt and Shame,
 When *Satan* first arriv'd.

808.

All *Lies* partake his Image, Nature,
 Yet, how imbib'd in Youth!

The

(*f*) Lying is a pestilent injurious Evil, of a perfidious malignant Influence; instrumental in all the deliberate Wrongs and Villanies that have been done in the World since the Foundation of it. This was the original Sin which arose and gave the first Stroke in the War which began in Heaven; for the Devil abode not in the Truth, and by departing from that, he fell away; and for his Rebellion against *eternal Truth*, was, in one dreadful Decision, cast down, with all his traiterous Legions, into the bottomless Pit, there to dwell for ever with Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolators, and whosoever loveth and maketh a Lye: Confederates of his own Power, Making and Complexion.

The sad Reverse of HEAV'N'S CREATOR (g);
Whose glorious NAME is TRUTH.

809.

When *Satan*, EVE's fond Ear abus'd,
Through *Lies*, he wrought that Evil;
The Spawn of *Lies* he quick infus'd,
To make Man like the *Devil*.

810.

Leaven'd in Nature, at the Fall
(With most infernal Art,)
That *Sin* we find, deceiving All,
In Word, or Thought, or Heart.

811.

Inwrought, inmix'd, to last through Time,
(By soft Insinuation)
He lodg'd in Nature that foul Crime,
To lye,—and share Damnation.

(g) Lying is absolutely inconsistent with the Divine Perfections, and is an inherent Quality of the Devil. God can do all Things that are possible for a perfect Being to do, and yet he cannot possibly Lye. *God is not Man that he should Lye. The Strength of Israel will not Lye. It is God that cannot Lye.* God's Promise and his Oath, are said to be two immutable Things; in which it was impossible for God to Lye. *Yea, let God be True; and every Man a Liar.*

812.

The Spawn of *Lies*, Equivocation,
 From *Satan's lying* Guile,
 Spreads curs'd Deceit, through ev'ry Nation
 Sweet Converse to defile (*b*).

813.

Satan broods o'er that *Spawn* at Will,
 With *Heat* from *Hell's* own Fires,
 The Days of Life, with Lies to fill,
 Till Life, and Time expires.

(*h*) From the Fall of Angels, the devouring Lye took effect in the Fall of Man; for the grand Deceiver no sooner felt himself in Damnation, but he meditated to draw down the Rational Race after him. He could not bear the Creatures of an inferior Orb, should remain Honefter or Happier than himself; and his sure Method of seducing them, against which they should have the least Defence or Guard, was a deceitful, perfidious Lye. *God doth know that in the Day ye eat thereof, ye shall be as Gods!*

After this, the first Present he made the poor deluded Wretches, to welcome them among the Degenerate, was the Gift of Lying. He first convinced them by a memorable Experiment, what was the proper Use and End of it; and then made them Masters in the Faculty. And from that Time, it is Incredible *what Destruction it has wrought upon the Earth!* This little Ball has never felt any Rest or Calm, from its accursed Influences; the Breath of it is Pestilential, Epidemical, and Ruinous; perpetually scattering Wildfire and Poison about the World.

814.

In *lying* Mouths is *Satan's* Breath;
On *lying* Tongues his Seat;
To form new *Lies*—for Mischief,—Death,
With all their Parts compleat.

815.

A Lye, Conceiv'd and Utter'd, shows,
(Such *Satan's* subtil Plan)
The *Lyar's* Tongue and Heart, are Foes
To Truth,—to God and Man.

816.

TRUTH, VIRTUE, HONOUR, will, to hear;
The Tongue bring forth a Lie,
Blush, Mourn, and drop a holy Tear,
And oft in secret Sigh.

817.

He that would like Heav'n's God appear,
Must in pure TRUTH delight,
Free from all Guile,—nor Falshood bear,
As odious in his Sight,

818.

He who would have his Soul be found
Like Heav'n above the Sky,
Let HOLY TRUTH in him abound,
Abhorring ev'ry LIE.

819.

He, who would like the *Devil* be,
 Need not take Pains to try;
 Let but his Tongue with *Lies* make free,
 And daily love to LIE.

820.

He, who would have his Soul resemble
 Hell's Dungeon, e'er he Dies,
 Let him perpetually Dissemble,
 And fill his Soul with LIES.

821.

He, who *Lies* most on Earth's dull Clod,
 Wears Satan's native Feature;
 And he is most unlike Heav'n's God,
 Of any human CREATURE.

(i) In the New Testament the *Liar* is joined with the *Devil*, John viii. 44. *He is a Liar and the Father of it.*

Lyars are represented to be the very Spawn of the Devil: *Ye are of your Father the Devil. And the Lusts of your Father ye will do: He was a Murderer from the Beginning, and abode not in the Truth, because there is no Truth in him.*

In the Revelations it is said, that all Lyars shall have their Part in the Lake which burneth with Brimstone, which is the second Death.

822.

The *Wretch*, that daily loves to Lie,
 Corrupting sweet Expression,
 Proves, *Satan* is not only nigh,
 But in him hath Possession.

823.

True Wisdom, Peace, and Conscience pure,
 Their Joys on Earth are sold
 Through *Lies*,—these cannot *Lies* endure,
 To gain a World of Gold (*k*).

824.

A good Man never dares to Lie,
 Nor Lies of Others tell;
 To him the GOD OF TRUTH is nigh,
 And in him loves to dwell.

(*k*) Lying is simply and utterly forbidden by God; which must be our sure and determining Rule of Conscience. His Command against it was early and absolute: Ye shall not deal falsely, neither lie one to another, which being part of the moral Law,—must be of unchangeable Obligation, and the Sense and Stile of the Bible is the same every where, *Lying Lips are an Abomination to the Lord. The Lord shall destroy them that speak Lies; and all false Ways he utterly abhors.* And when Solomon bids us *buy the Truth*, he means, it may sometimes perhaps cost us dear, nevertheless he would have no Consideration of that Kind part us from so precious a Bargain; and again, *Sell it not.* We may often fancy our Interest vastly concerned to recede a little from the Truth, but it is his Opinion that we mistake our true Interest if ever we do; his Meaning is, that, for no Advan-

825.

Fain would vain Earth with Heav'n agree,
 All Lyars to expell;
 For, ev'ry Lyar ought to be,
 Where Satan is, in Hell.

826.

No Sin reprov'd gives such Chagrin (*l*),
 Nor calls forth so much Shame
 As the dark Lie;—no Mortal seen
 Can bear its odious Name.

827.

Though Thousands Lie, rejoice, and Smile,
 Charg'd wth the Lie direct,
 Their angry Souls resent the Stile,
 Nor show ev'n King's Respect.

Advantage in the World, though never so considerable, should we allow ourselves to tell a Lye: it is utterly against his Mind that Truth should ever become Mercenary.

(*l*) Lying seems to be *simply* and *essentially* Evil, because of that moral Obliquity and Vice in it, as it stands directly opposite to the Nature of Sincerity and Truth.

Lying is of itself sinful and abominable, just as on the contrary, Truth is righteous and praise worthy.

Lying misapplies and abuses one of the most useful and peculiar Gifts that God has bestowed upon human Nature, in the perverting the use of Speech.

828.

All Lyars, Lyars hate when known,
 But to themselves are Civil;
 Lyars hate Lies, (*save Lies their own,*)
 For who can love a Devil?

829.

A Lie, though Specious, graceful told,
 Poison and Death thence flow;
 Let *groaning Earth* Lye's Curse unfold,
 And *Hell*, in *wailing Woe*.

830.

No Language can a Lie define (*m*);
 Nor trace a Serpent's Way;
 For, Lies to ev'ry Vice incline,
 And ev'ry Vice obey.

(*m*) Truth will stand by us everlastingly, but Lying is a very slight and brittle Faculty, it cannot possibly hold long, and when once it flies abroad it cannot be made serviceable more: and this difference the Wise Man put between them; *The Lip of Truth shall be established for ever, but a lying Tongue is but for a Moment.*

Had we but one plain and certain Way of expressing Ourselves there could be no great Difficulty in defining a Lie, but as we may either *elegantly* or *ignorantly*, or *disingenuously* speak Untruths, we may distinguish between such are *Rhetorical*, *Logical*, and *Moral* Untruths. The Sin of Lying has an inconceivable Variety of intricate Mazes—who can explain the *Jocular*, *Officious* and pernicious Ways of Lying in their full Extent?

831.

No Vice, can thrive without some Lies,
Which ev'ry Age hath shown:
That Truth, from Hell's Reflections rise,
For, HERE 'tis fully known.

832.

OF TRUTH, what Outrage! what Intrusion!
That loud for Vengeance cry,
What Discord! Noise! and wild Confusion!
PROCEEDS FROM EVERY LIE.

833.

What Madness! Meanness! Vileness! Guile!
Deceit! Craft! Cunning fly!
Corrupting Speech! polluting Stile!
COMPOSE A WILFUL LIE (n)!

(n) Lying is more or less instrumental in all the Evils and Outrages that were done in the World.

A Lye will launch out into the Ocean of Falshood, it will depreciate, perjure and brazen out any Thing to compass its Ends.

Lying is the first easy Inlet to all manner of Injustice, Theft, Oppression, and Villany; it sits brooding and generating Mischief. From Lies proceed all the Debaucheries through the Earth!

The Breath of a Lyar may be useful to him in Life, but not in Speech; which is agreeable to Job's Expostulation, *Who will make me a Lyar, and make my Speech nothing worth?*

834.

What Shyness! Mischief! Quarrels! Strife!
What Crimes of deepest Dye!
What Envy! Hatred! burns through Life!
FROM THE BACKBITER'S LIE (o)!

835.

What Jealousies! what cruel Spite!
What Wrath in human Eyes!
To torment Mortals Day and Night,
SPRING FROM MALICIOUS LIES!

836.

What Cringing, Fawning, Adulation,
Truth's Dictates to defy!
What haughty Pride, Conceit, Vexation,
ATTENDS THE FLATT'ER'S LIE!

(o) A Lye whispers Defamation and Ruin so softly, that it seldom reaches the Ear, before it reaches the Heart: it brings on Vengeance under the most engaging Colours and Pretences; and like a handy Executioner always gives good Words while it claps over the Noose: It Poisons with the tenderest Endearments,—it dispatches to the long Home in the pleasantest Vehicles; it looks us smilingly in the Face while it robs us of our Honour, Peace and Rest; it cries, Hail Master, and kisses for the Signal of an hellish Treachery. There hardly ever was an Oppressor, a Traytor, a Tyrant, or a Villain, but he was a Lyar; or else he set up without one very necessary Faculty for his Business.

837.

What foul Debaucheries through the Earth!
Which fill the World with Sighs,
What Murders follow Wanton Mirth!
THE CLOSE OF LUSTFUL LIES.

838.

LIES, as a DELUGE to the MIND,
Rise high above Controul;
Lies are, which Earth will always find,
THE EGYPT OF THE SOUL.

839.

TO PEACE, what Wounds by Lies are given!
With *Devils* Lyars dwell:
All Lyars, are unfit for Heav'n;
One LYE, would sink a Hell (*p*).

(*p*) The Ancients called the human Voice the *Messenger* of the Mind, the *Angel* of the Understanding, but when we Lye, the Soul sends out her good *Angel* upon the Devil's Errand, *to go forth and be a lying Spirit*. The Tongue and the Heart were at first exactly fitted to one another, that according as we conceive so we should pronounce; but Lying cuts off their Communication, set them at a Misunderstanding, at a perfect Disjunction.

Men make a Trade of Lying out of pure Custom, and Likeing to the Sin; their Tongues are turned to it, and they cannot help it. The grand Deceiver gains such Lyars at a very cheap and easy Rate, they cost him just Nothing.

The Service of Deceitfulness is but of short Continuance, but the Scandal of it is for ever.

840.

INFATUATION's baneful Charm
 To LIE, inflames the Brains;
 'Twill ev'ry VIRTUE soon disarm,
 And lead the SOUL in Chains.

841.

The lying Wretch detected, Mourns,
 Shame makes him to Repent;
 To LIE, anew, he soon returns
 And Millions fresh Invent.

842.

The ÆTHIOP, can he change his Skin?
 The LEOPARD, Spots remove?
 No more can LYARS cease from Sin,
 For LIES they daily love q).

(q) Once a Lyar, and ever so. Lyars have an unaccountable Satisfaction and charm in running on, for which a Lyar can give no better Reason to himself, than that he is enchanted and bewitched to it.

The best Authors all agree, that they had an utter Hatred and Resentment against Lying, beyond all other Vices; as the only Thing which, in their Opinion, was out of all Comparison Scandalous and Detestable; the most pure of all Writers would never suffer in his Presence a Lie to be spoken even in Jest.

843.

The Lust, Fire, Impulse, of a Lie,
The Charms of its Command,
The Habit strong, and *Satan* nigh,
What Lyar can withstand?

844.

To cure the Lyar's Vice to LIE,
On Earth belov'd to dwell,
And cause him Falshood to defy,
Through Lies as black as Hell,

845.

TWO MIRACLES it will require,
On Earth how seldom sung!
ONE, to extinguish Falshood's Fire;
ONE, to believe his Tongue.

(r) It requires a Miracle, for a Lyar compleatly to shake off the Habit of Lying. And supposing such a Miracle wrought, it would require another Miracle to make the World alter their Opinion of him, and give him Credit for what he saith as being True.

There is a substantial inestimable Treasure in the very Name and Sound of Sincerity, which is not to be purchased by the *Indias*: it sets a Man high in Regard and Privilege above the Rest of his Fellow Creatures, and carries an Authority with it, that is next to Inspiration.

846.

Hence, Lyars, could their Ears attend
 Hell's ev'ry Groan and Cry,
 Or, could Hell's Flames to Earth extend,
 Lyars, unburnt, would Lye.

847.

Earth's Lyars Lye, to please Desire (/);
 How just their Punishment!
 They feel God's Wrath in quenchless Fire,
 Prepar'd for that Intent.

848.

THE GOD OF TRUTH that TRUTH reveal'd,
 That all might seek true Rest;
 Smother'd with Lies 'tis hid, conceal'd
 IN EV'RY LYAR'S BREAST.

(/) Lying must in Time have a bad Effect upon our very Intellectuals: By constant Use and Exercise, our Understandings must be perplexed and incommoded by it, it will mingle in such an odd Medley of Ideas, the False among the True, in the Repository of our Minds, that our Memories shall be at a perfect Loss how to sort them; nor Reason nor Judgment can determine the Matter with Certainty.

A custom of Lying must, in long Run, create a great Misunderstanding between a Man's intellectual Faculties, and set the Fancy, Memory, and Judgment at Variance amongst themselves, each accusing the other of being False and Treacherous.

849.

Why smother'd? that they may employ (t)
Their vicious Tongues and Breath,
The Lust of Lying to enjoy,
Till Speech is lost in Death.

850.

Hence, HELL their Portion is by Choice,
If HABIT shows DESIRE;
For, why in Lies do they rejoice,
If not to FEEL Hell's Fire?

851.

What wild CHIMERAS fill their Breast
Whose Tongues love lying Mirth!
Still big with Lies, their Tongues ne'er rest,
To give those Monsters Birth!

(t) If we duly regard the Improvement of our Souls, we will not endure to scribble and blur over the Table of our Minds with such false insignificant Scrawls and Cyphers, as are occasioned by the impious Habit of Lying.

We should utterly abandon and abhor Lying, for that just Contempt and Odium it brings upon us in the Sight of God and Man. It is hateful in the Sight of God. *Lying Lips are an Abomination in the Sight of God; and all false Ways he utterly abhors.* And it is detested by all good Men: *A righteous Man hateth Lying;* the sure End and Reward of it is Damnation: for we have it revealed from Heaven, that *the Liar hath his Part in the Lake which burneth with Brimstone, which is the second Death.*

852.

Lies hurt their intellectual Pow'rs,
I D E A S Day and Night,
Mix false with true Ones, not Time's Hours,
Can sort, or shift them right.

853.

But, HERE they are distinctly known,
O Conscience! by thy Pow'r!
Conscience! that work is thine alone,
RECORDER OF EACH HOUR.

854.

Lies on Religious Fear and Trust,
HOW FATAL THE EFFECT!
That ever rising, flowing Lust,
Will Pray'r and Praise neglect.

855.

Lies *bestic Fever*, soon destroys,
Health's Vigour in the Soul;
Lies, will prevent religious Joys,
Nor bear the least Controul.

(u) Admire Truth in general, not only Moral but Logical or natural Truth; not only as it regards the Agreement of our Words with our Thoughts, but of our Thoughts with the Nature of Things.

God is our great Original, and we pretend to be his Image; but if we mean to keep up any true Resemblance of him in our Souls, our Words must be as our Thoughts, and our Thoughts as the Reality of Things. The Divine Perfection is, that he cannot possibly impose, or be imposed upon; to keep him therefore in our View, we must take all possible Care about the Rectitude of our Judgments as well as the Sincerity of our Will.

856.

Lyars, need not at Church appear,
Tis Mock'ry in Heav'n's Sight;
If they will Lie, Heav'n will not Hear,
CAN HEAVEN IN LIES DELIGHT?

857.

Lyars proceed from Lie to Lie,
In Life's warm flowing Glee,
Fearless of Hell, save when they die:
'Till Death, unfear'd by me.

858.

Lies have, or Smiles, or Gold in View,
To charm,—or fill the Purse;
Both gain'd,—each brings Destruction too,
To be Lies earthly Curse.

(x) It was an Expression of one of the Ancients, *That Man's Mouth is as Odious to me as the Mouth of Hell, who is one Thing in his Heart, and another Thing at his Tongue's End.*

The Persians thought a Lye base and villianous enough to be answered for by the Blood of him who told it. Those People have been always famed for the Discipline of their Youth; and amongst other Points they constantly inculcated these three as the principal Things they were to learn, namely, to draw the Bow dexterously; to mount their Horse gracefully; and never to tell a Lye.

859.

My Sins on Earth here in Review,
 Of Lies, in Converse, Trade,
 Millions of Lies, I find it true,
 My lying Tongue hath made.

860.

From what foul Springs all Lies proceed!
 Those Springs in Hell to Trace,
 And view the Blackness of the Deed,
 All human Thought surpass.

861.

HERE, I must view the Lies I Told (y),
 Their Aggravations too:
 When Hell's hot Torments shall grow Old,
 Lies Woes, will still be New.

(y) No Lye is of the Truth.

Lying has almost utterly perverted the Reason and
 Ground of Expression.

Lying is a wilful Disagreement between what we Say
 and what we Think, with design to Deceive; it is con-
 ceiving and uttering from the Heart Words of Falshood.

Lying is inconsistent with good Breeding.

Lying is a Transgression of moral Truth.

Lying is contrary to the Duty, Wisdom, Interest, and
 Honour of human Nature. It is a sorry scandalous Sin,
 —a foul and dangerous Evil.

Lying is diametrically opposite to the Divine Nature,
 which is Truth.

Lying is an Abomination in the Sight of God.

Lying

862.

The *Father of all Lies*, to bear
 Th' Upbraidings he will show:
 My Pow'rs tormented must prepare
 For that eternal Woe.

863

I must endure his JEERING Pride,
 And his LOUD LAUGH attend;
 My LYING TONGUE he will deride,
 And RIDICULE my END.

864.

JUST, are his JEERS, his Insults JUST;
 And JUST his Hell's fierce Fire:
 To Punish my foul LYING LUST
 'Twill both these WOES require.

Lying has an unsufferable Baseness and Turpitude in it.

Lying is Mischievous and Infamous.

Lying is a mean scurvy Habit of Course, it is a dastardly Shift, and must betray a little timorous poor Spirit within.

Lying is utterly detestable, as there is something in it absolutely and essentially Evil.

Lying is a base pernicious Employment, for thereby Damage is done to all human Testimony.

Lying is a wretched sneaking odious Vice, and we had need be ashamed of it. *The Disposition of a Lyar is dishonourable, and his Shame is ever before him.*

865.

The Loss and Curse of ev'ry Lie,
 The Worthless Cobweb Gain,
 Will Pow'rs reflecting still supply,
 To add new Woes to Pain.

866.

Where can the Gains of Lies be found
 Once in the Lyar's Pow'r?
 Maggots and Worms, beneath the Ground,
 At Death those Gains devour.

867.

Those, Lies deceiv'd, if Truth they love,
 WHERE Lyars cannot come,
 Their Souls will shine in Heav'n above,
 In their eternal Home.

(2) Where is the vast Advantage of Falshood? it may not serve us at all, it cannot serve us long; and when it is once known to be our Practise, it will be our Hindrance and Ruin for ever: Make the most of it, the Profit of Falshood is fleeting, unsteady and precarious.

If we have any just Regard for the Satisfaction and Success of our own Endeavours, for human Report and Testimony, for our own Manhood and Honour, for our Religion, our Reputation, our Morals, our Intellectuals, our Favor with God and with all good Men here, and for our everlasting Condition yet to come, let us make a firm Covenant with our Hearts, that we will upon no Pretence or Temptation whatsoever, indulge ourselves to Lye.

868.

Nor GOLD, nor SMILES, that Lies procur'd,
 Were worth one WISH the Whole;
 But Oh their Woes! HERE felt, endur'd,
 Spreads Torments through my Soul.

869.

MAN, WOMAN, to Deceive, I strove (a)
 With LIES—in little Things;
 Those LIES, which I on Earth did love,
 Have HERE, ten thousand Stings.

870.

There's not one LYE, or Day or Night,
 I utter'd in Life's Hours,
 But wond'rous CONSCIENCE strong in Might,
 IMPRESSES on my Pow'rs.

(a) Lying is a pitiful sorry scandalous Habit, it is a Sign of a mean, servile and base Disposition; the Shift of narrow, dastardly and dangerous Minds; the Guard and Weapon of a Coward, the Refuge of a Slave.

Lying is the last and finishing Sign of Irreligion; it has a natural and sure Effect to unprincipal us, because it useth us to be fearless and insensible of God. *Of whom, saith God, hast thou been afraid, or feared, that thou hast Lied, and has not remembered me?*

A Lye is such an infamous and dirty Thing, that it stains wherever it touches. *A Lye is a foul Blot in a Man,* Eccles. xx. 24.

A Lye is simply in itself both Evil and Damnable.

871.

Nor MAN alone, I Ly'd to God (b),
 Nor did BELIEVE his WORD;
 How just is his ETERNAL Rod!
 His EVERLASTING SWORD!

(b) *He that believeth not God, hath made him a Liar, John v. 10. He that hath received his Testimony, hath set to his Seal that God is true, John iii. 33.*

It is a great Dishonour to God not to receive God's Testimony; you put the Lie upon him, and so make him to be no God.

It is a fearful Thing to make the God of Truth a Father of Lies, when God hath given his Word and Oath and seals all this done, and shall he not be believed?

God cannot Lie. *In hope of eternal Life which God that cannot Lie promised before the World began, Titus i. 2.*

God can do all Things that argue Power and Perfection of Nature, but he cannot Lie, for that argueth Weakness and Impotency. *If we believe not yet he abideth faithful, 2 Tim. ii. 13.* He cannot deny himself, he would then cease to be God. He is Truth itself, the primitive and supreme Truth, the original Author of all Truth. If God should not be true who should be so?

We accuse God not only of a Lie but of Perjury, *if we do not believe the Record God gave of his Son, 1 John v. 10.* Also by our Carelessness and the little Regard we pay to his Promises.—By our Despondencies in all cross Providences.—Also when temporal Things work far more than eternal Things.

872.

TO GOD, his OATH, his PROMISE, SEAL;
His OMNIPRESENT Eye;
AND, to the LAWS he did reveal,
I OFTEN GAVE THE LIE.

873.

HENCE, vile INDULGENCE oft took place,
His JUSTICE to defy;
TO THREAT'NINGS, PROMISES, and GRACE,
MY SINS OFT GAVE THE LIE.

874.

CAN Millions DAMN'D divert my Pain,
With them in Flames to Lie?
No; nor discharge the smallest STAIN,
OF ONE DELIB'RATE LYE.

875.

COULD I my Years live o'er again
From BIRTH, 'till bid to Die,
I'd rather bear Earth's keenest PAIN,
Than MAKE and SPEAK a LIE (c).

(c) Let us not use ourselves to make any manner of Lye, for the Custom thereof is not Good. Let us not only abhor every corrupt and wilful Lie, but also every (what the World calls) *innocent, inoffensive, insignificant Lie.*

In order to keep Chaste and Unspotted from the Sin of Lying, we should be very scrupulous how we take

876.

I'd rather choose some lonely Spot,
Unseen by mortal Eye,
Than dwell IN COURTS, with Stain and Blot,
Of Time's most polish'd Lie.

877.

I'd rather choose th' insulting Frown
Of ALL beneath the SKY
Than purchase Earth's most splendid Crown,
With ONE infernal LIE.

878.

But these REFLECTIONS HERE are vain (d),
The Day of GRACE is o'er;
I'm DAMN'D to everlasting Pain;
To TORMENTS evermore.

the Freedom to *Magnify* and *Enlarge*; for he who exceeds the Truth, and he who comes short of it, are both alike guilty of Lying, and it must betray a strange Propensity to the Sin when we cannot forbear it even in a true Relation.

To be liberal in laying out our own Inventions upon true Stories, is upon all Accounts to be forborne, by those who make any Pretensions to strict and steady Sincerity.

(d) To keep from *Enlarging* (for there the Temptation begins) we should be advised to abridge Ourselves of that fond and foolish Delight we are all so very apt to take, in startling and amusing other People with Wonders.

We

879.

TRUTH, from Eternity took Place (e);
 And through eternal Hours,
 TRUTH's Glory will unfully'd last,
 And unimpair'd its Pow'rs.

880.

TRUTH, from the World above the Skies
 Down darted Beams on Earth,
 There to remain, till Nature dies,
 Though much despis'd its worth!

We should not only take Heed of enlarging and inventing Ourselves, but we ought to be a little cautious how we take Things after other Persons. Some Men are so notorious at the LYING GIFT, that it is Weakness and Scandal to receive what they offer, but much more to pass it off again upon their Authority.

(e) There must be something most essentially Good and Perfect in Truth, from which it is not in the Nature and Power of God himself to depart.

As well the Angelical as the Divine Nature, must be perfectly free from Lying; and God who is the simplest and purest of Beings, must be the very Truth itself, both in Word and Deed; neither subject to Deception, nor given to Deceive; no, not by the Imagination, nor by Reason, nor by Signs, nor by Visions, nor by Dreams.

881.

TRUTH that bright Sun, its piercing Light
Dispels the Fogs that rise,
Vapours and Clouds from Falshood's Night
From Putrefaction's Lies.

882.

TRUTH, holy Truth, how little known
On Earth where Follies reign!
BUT, Heav'n and Hell Truth's Glory own,
In endless Bliss and Pain.

883.

Would DIVES fain a Message send
From Hell to Earth? then hear
Ye living Lyars, and attend,
These Lines with Awe and Fear.

884.

Least you with me, reflect too late
And UNREPENTING Die;
To mourn in Hell your dreadful Fate,
The Woe of ev'ry Lie.

885.

Oh seek Repentance while on Earth,
Speak Truth and learn to Pray;
Lye not in your licentious Mirth,
In Moments vain and gay.

886.

Pause and reflect e'er yet you Speak,
 Conscience and God is there;
 Conscience may sleep but soon will wake;
 Speak Truth and nothing Fear (*f*).

887.

Oh! rev'rence Truth, and God will smile
 On You, and on your Ways;
 Sweet emulate Heav'n's holy Stile
 The God of Truth to Praise.

(*f*) The Way of Truth is Plain, Direct and Obvious, and needs no solicitous Care or Enquiry to hit it off; we see it lie strait before us, it is the nearest and first that naturally presents.

But how Crooked and Intricate?—How Winding and Obscure?—How Abstruse, Unbeaten and Hazardous, are the Ways and Measures of a Lyar?

It was a smart Reply of a good Man who being asked what Distance there was between TRUTH and FALSHOOD? "As much," said he, "as between the EYE and the EAR; what a Man sees he may be certain of, if it come by Hearsay, it is an even Chance if there be any Reality in it."

Suffer me to Perish since fate has decreed my Destruction. I knew how to Die, but I cannot persuade myself to speak a Lye; The Gods see my sincerity; it belongs to them to preserve my Life by their Power: But I will not save it by a Falshood. *Telemachus's reply to Narbal.* See Advert. of *Telemac.* p, 83.

PAUSE THE EIGHTEENTH:

The lost Soul, his Reflection in Hell,
on the Sin of Inattention on Earth
to God's holy Word revealed.

888.

IN HELL T' REFLECT, God's Word reveal'd (g),
I shunn'd with proud Disdain!
Cover'd with DUST, it lay conceal'd!
AS, IF REVEAL'D IN VAIN!

(g) O blessed Revelation! that opens such Wonders.
O dreadful Revelation! if it opens them in vain. And
are there those with whom they go for Nought?
strange Men! in possession of A Blessing, the bare
Hopes of which supported the Spirits of the Wife, for
four thousand Years, under all the Calamities of Life
and Terrors of Death; and know they not that it is in
their Hands? or knowing, cast it away as of no Value?
A Blessing the very Shadow of which made the Body
of the Patriarchal and Jewish Religion! A Blessing,
after which the whole Earth panted, as the Hart for
the Water-brooks! A Blessing, on which the heaven-
ly Host were sent to congratulate Mankind; and sing
the glad Tidings into their transported Hearts! A
Blessing, which was more than an Equivolent for Pa-
radise lost! and is this Blessing declined, rejected, ex-
ploded, despised, ridiculed? Oh unhappy Man! the
Frailty of Man is almost as incomprehensible as the
Mercies of God.

889.

As if, unworthy my Regards,
Of Rev'rence, or Affection!
Nay, valu'd less than wordless Cards!
Less honour'd by INSPECTION!

890.

T' REFLECT, to painted RAGS, I gave
A PREF'RENCE IN DELIGHT
To GOD's GOOD Word! till near the Grave,
I SUNK TO ENDLESS NIGHT.

891.

T' REFLECT, my noble Pow'rs of Mind
Vast and immortal,—Chose,
CARDS for their Portion; and resign'd
GOD's WORD, for endless Woes!

892.

Mean senseless CARDS I oft embrac'd,
Well pleas'd, with that low Mirth,
Where no IDEA, can be trac'd
— Of HEAV'N, of HELL, or EARTH.

893.

Nor, of Time's Scenes, past or to rise;
Nor of Hell's quenchless Fire;
Nor, of Heav'n's Bliss beyond the Skies,
To which the WISE aspire.

894.

THOSE TRUTHS, the Earth to know in Part,
Panted for HEAV'N's pure BOOK
More eager than the hunted Hart,
Pants for the cheering BROOK.

895.

THOSE TRUTHS, GOD'S WORD, reveal'd to Man;
(FOR EV'RY AGE TO KNOW;)
TRUTHS, where eternal Mercy's Plan
AND FULL SALVATION FLOW. (a)

896.

GOD'S WORD, a BLESSING, which the Earth,
Long waited to possess;
A BLESSING, of much greater Worth,
Than Angels can express,

897.

GOD'S WORD, a BLESSING, so refin'd,
The heav'nly Host were sent
To bring the Tidings to Mankind,
And Songs of Praise Invent.

(a) Read and revere the SACRED PAGE; a Page
Where triumphs immortality; a Page
Which not the whole CREATION could produce;
Which not the Conflagration shall destroy;
In Natures Ruin's not one Letter lost:
'Tis printed in the Mind of Gods for ever.
In proud Disdain of what e'en Gods adore.
Dost Smile?—poor Wretch! thy guardian Angel weeps.

898.

GOD'S WORD, a Blessing, which the Wife,
From HOPE, rich Comfort found,
E'er they beheld it with their Eyes,
To search the Pages round.

899.

GOD'S glorious WORD, of LAWS, of LOVE,
(No Tittle there can fade:)
Worth more than shining Worlds above,
Than all the Worlds HE made.

900.

GOD'S WORD, an uncreated Light,
Which Earth and Hell must own
GOD gave,—to lead his Creatures right,
And guide them to his THRONE.

901.

GOD'S WORD, sweet Source of human Joy;
The Spring of human Praise;
GOD'S WORD, that will th' Redeem'd employ,
In Heav'ns eternal Days (b).

902.

GOD'S WORD, the Triumph of the mind,
When all that's mortal dies,
Which those that love his word will find,
When Death shall close their Eyes.

(b) The Language of the Bible, is the Language of
Angels, in the sole authentic and unalterable Style of
Eternity.

902.

GOD'S WORD, the *Fountain* of sweet Peace;
And PLEDGE of REST in HEAV'N;
Of Song eternal with the Blest,
To sing of Sins forgiv'n.

903.

GOD'S WORD, which on Heav'n's Throne
hath Place (a),
For all Heav'n's Choirs to view;
Heav'n's Throne of Holiness, and Grace (b);
Heav'n's Throne of Glory too (c).

904.

Upon Heav'n's Throne of Justice pure
It waits the Judgment Day;
GOD'S WORD, will endless Years endure,
Nor can one JOT decay.

905.

O blessed Book! beyond compare!
How Glorious! how Divine!
GOD and his bright Perfections there,
In ev'ry SENTENCE SHINE.

906.

T' REFLECT, GOD'S WORD, to Mortals giv'n!
Of GRACE divinely free!
The Blifs of Millions now in Heav'n!
Was thrown aside by me!

(a) Isaiah lxvi. 1.
Hebrews iv. xvi.

(b) Psalms xlvii. 8.
(c) Jeremiah xiv. 21.

907.

UNLOV'd! UNREAD! by Day! by Night!
 Save when through Shame compell'd!
 While Trifles vain gave me Delight!
 As if they HEAV'N excell'd!

908.

Plays, Novels, Cards, Assemblies, News,
 And Conversations vain,
 Amus'd my Hours! BUT to peruse
 The BIBLE gave me Pain (*d*!).

909.

More, than that Book I lov'd my Hoard,
 Of useless shining Dust;
 Against the Precepts of GOD'S WORD,
 I fed that odious Lust.

910.

To HOARD, nor Reason show a Cause
 In Time's short dying Hour,
 'Tis BLASPHEMY, against GOD'S LAWS!
 HIS PROMISE! CARE! and POW'R!

(*d*) Retire and read thy Bible to be Gay
 There Truths abound of sov'reign Aid to Peace;
 Ah! do not prize them less, because inspir'd,
 As thou and thine are apt and proud to do.
 If not inspir'd, the pregnant Page had stood
 Time's Treasure! and the Wonder of the Wise!

911.

THE BIBLE, I declin'd to touch,
Save when by Pains oppress'd;
Or, when my Fears of Death was such
That Horrors fill'd my Breast.

912.

That Book from HEAV'N, despis'd I see,
And feel in TORMENTS here;
The greatest, forest Woe will be,
My deathless Soul can bear.

913.

The Bible scorn'd, that to sustain,
Will cause my Soul to know,
DAMNATION'S ENERGY OF PAIN,
AND EMPHASIS OF WOE

914.

No CRIME can more GOD'S WORD DESPISE,
THAN COVETOUS DESIRES;
The COVETOUS will ne'er be Wise,
TILL TAUGHT IN HELL'S FIERCE FIRES.

915.

Ten thousand Worlds, could I command,
Ten thousand Worlds, I'd give,
To have the BIBLE, in my Hand,
On Earth, one Day, to live.

916.

On Earth, of pardoning Grace to read;
 (There Pardons still abound;)
On Earth, for pardoning Grace to plead;
 On sweet Salvation's Ground.

917.

But O! my Soul,—that Season's o'er;
 'Tis sinn'd away—'tis past;
That Season, can return no more,
 While Years eternal last.

918.

I thoughtless sinn'd, till struck with Death;
 But did at Times consent
I would employ my Dying Breath,
 In EARNEST TO REPENT.

919.

*Nor Eye, hath seen, nor Ear, hath heard;
 None knows, on Earth that dwell;
The Woes, that they who shun God's Word:
 Are sure to find in Hell.*

920.

*Oh the keen Anguish, to Reflect
 On sinful Scenes, in Time;
When Conscience, will disclose, correct
 Each Thought, in ev'ry Crime.*

PAUSE THE NINETEENTH.

The lost Soul, his Reflection in Hell
on the Sin of violating on Earth
the holy Sabbath Day.

920.

IN HELL T' REFLECT, the Day of Rest,
From Work, vain Mirth, and Vice;
The SABBATH which th' Almighty bless'd,
AND KEPT IN PARADISE.

921.

THE DAY to REST in GOD above,
And CELEBRATE his NAME;
His Works, his Wisdom, Truth, and Love
With pure DEVOTION's Flame.

(m) God originally out of his infinite Goodness, when suitable thereunto, by his own eternal Wisdom and Power, he had made all Things GOOD, gave unto Men a Day of Rest, so as to express unto them, his own Rest, Satisfaction, and Complacency in the Works of his Hands; so to be a Day of Rest and Composure to themselves, and a Means of their Entrance into, and Enjoyment of that Rest with himself,—here and for ever, which he had obtained for them. Hence it became unto them a Principle and Pledge, a Cause and Means of Quietness and Rest, and that in and with God himself.

922.

THE DAY, that God hath sanctify'd,
The blessed Pledge and Cause,
God should through Earth be glorify'd,
For his good Works and Laws.

923.

THE DAY, that caus'd that Shout of Joy (n)
In sweet seraphic Lays,
When Heav'n's bright Host (their lov'd
Employ,)

SANG THE CREATOR'S PRAISE.

924.

THE DAY, for Adoration made,
To spread HIS Praise abroad,
When, free from Labours, Cares, and Trade,
MAN, may commune with God.

(n) *Where wast Thou when I laid the Foundations of the Earth?—When the Morning Stars sang together, and all the Sons of God shouted for Joy, Job xxxviii. 4, 7.*

The general Notion of a Sabbath is a Portion of Time set apart by Divine Appointment, for the Observance and Performance of the solemn Worship of God. The Worship of God is that which we are made for, as to our Station in the World, and is the Means and Condition of our Enjoyment of him in Glory, wherein consists the ultimate End as unto us of our Creation.

The Sabbath should be considered as a Day of Rest, that it might be a Pledge unto Man of his Rest in and

T

with

925.

THE DAY, when GOD from his high Throne;
Bestows on Earth his Grace (o);
And in his House of Pray'r, makes known
His Love to Adam's Race.

926.

THE DAY, when GOD speaks from his Word,
From his revealed Will,
More sweet, than *Israel's* Tribes once heard,
From Sinai's lofty Hill.

with God. For in and by the Law of his Creation,
Man had an *End of Rest* proposed to him, and that in
God. This he was to be directed unto, and encourag-
ed to look after, by a holy Observance of the Sabbath.

(o) Then were the Foundations of the old World laid,
and the Covenant of Man's Obedience established, when
the Morning Stars sang together and all the Sons of God
shouted for Joy, even in the first Rest of God, and in
the Expression of it by the Sanctification of a sacred
Rest; to return unto him a Revenue of Glory, in Man's
Observance of it.

The Sabbath denotes the Rest of God himself on his
Works, wherein the Foundation of the Church was laid.
A Rest, proposed unto Man to enter into with God,
wherein lay the Duty of the Church, and a Day of
Rest, which is the Sabbath Day, as a Remembrance
of the one, and a means and Pledge of the other.

927.

THE DAY, when the REDEEMER rose
To interceed on High,
For Man, and Captive lead his Foes,
And Death and Hell defy.

928.

(HE ROSE, the Law was then fulfill'd (p);
'Twas Time's most glorious Hour;
Sin, Death, and Hell, oblig'd to yield,
Surrender'd up their Pow'r.)

929.

(HE ROSE, and Peace with God was made;
Redemption's Price was paid;
The Spirit sent;—the Church was glad;
Her corner Stone was laid.)

(p) When Christ rose on the Sabbath-Day then
was the Law fulfilled and satisfied, Satan subdued,
Peace with God made, the Price of our Redemption
paid, the Promise of the Spirit received, and the
whole Foundation of the Church of God gloriously
laid, on his Person in his Works and Rest. *Therein was*
he declared to be the Son of God with Power, Rom. i. 4.

The Authority and Love of Jesus Christ, are the
principal Causes of our Obedience. Hence our main
Duty lieth in an Endeavour to get spiritual Joy and
Delight in the Services of this Day, which are the espe-
cial Effects of spiritual Liberty. So the Prophet re-
quires, that we should call the Sabbath our Delight,
holy and honourable unto the Lord, *Isa. lviii. 13.*

930.

(HE ROSE, and enter'd to his REST,
That all his Chosen may,
Shout his Salvation, and be blest,
On that most holy Day.)

931.

THE DAY, to view Earth, Heav'n, and Hell;
And God's Perfections trace;
And sing his Love, when ADAM fell,
His sweet restoring Grace (q).

932.

THE DAY, to view th' Almighty's Smiles;
And bound from earthly Things;
THE DAY, to shun whate'er defiles,
And cure Sin's painful Stings.

3 (q) On the Sabbath-Day we are to Rest from Sin with a detestation of every Thing that is sinful, and a rejoicing in God for the Means which he has provided of being delivered from them.

Man being created in the Image of God, he was to conform himself unto God. As God wrought before he rested, so was he to work before his Rest,

3 When the Lord Christ intended conspicuously to build his Church upon the Foundation of his Works and Rest, by sending the Holy Ghost with his miraculous Gifts upon the Apostles, he did it on this Day, the Sabbath-Day.

933.

THE DAY, t' assemble in God's Fear,
T' escape his vengeful Rod,
SALVATION's glorious Sound to Hear,
And praise a pard'ning God.

934.

THE DAY, Life's Actions to review;
And Follies past lament;
And fervent Pleadings to renew,
FOR WISDOM TO REPENT.

935.

THE DAY, to weep repentant Tears;
And vent Contrition's Sighs;
That FAITH may view, thro' Doubts and Fears,
Heav'n's REST above the Skies (r).

(r) God appointed the Sabbath Day to teach us, that as he Rested therein, so we should seek after Rest in him here, and look on this Day as a Pledge of eternal Rest with him hereafter: We are to give Glory to God on Account of his Goodness, Righteousness, Holiness, Faithfulness, and Power.

Labour to observe this Day, and to perform the Duties required in it, with a Frame of Mind becoming and answering the Spirit, Freedom and Liberty of the Gospel. We are now to serve God in all Things in the Newness of the Spirit, and not in the Oldness of the Letter, *Rom. vii. 6.* With a Spirit of Peace, Delight, Joy, and Liberty, and a sound Mind.

936.

THE DAY, to have the Pow'rs of Mind,
 The Pow'rs of Body too;
 Pardon'd and cleans'd, renew'd, refin'd,
 Which Grace alone can do.

937.

THE DAY, to have Time's Mercies blest'd (/),
 That of free Grace are giv'n;
 And are with humble Joy express'd,
 In Gratitude to Heav'n.

113 { (/) *In all Places where I record my Name, I will come un-
 to thee, and I will bless thee, Exodus xx. 24.*

The Apostles and apostolical Churches, did religi-
 ously observe and keep the Sabbath-Day,—the Cele-
 bration of the Worship of God on the Sabbath-Day
 was continued in the next succeeding Generations, and
 the true Followers and Disciples of Christ do the same
 at this Day in all the World.

113 { On this Day through all Ages hath the Edification of
 the Churches been carried on, and that public revenue
 of Glory been on that Day, rendered unto God which is
 his Due. On this Day hath God given his Presence,
 unto all his solemn Ordinances, for all the Ends for
 which he hath appointed them.

The Indication of the Gospel Day of Rest and Wor-
 ship, was embraced by the Apostles, who were to be
 as the chief corner Stones, the Foundation of the
 Christian Church,

938.

THE DAY, on Earth, a Shadow there,
(In God's good Word express'd)
Of what that SABBATH will appear,
In Heaven's eternal REST.

939.

The holy PATRIARCHS of Old,
And PROPHETS high in Fame,
The Glory of that DAY foretold,
And sung the SAVIOUR'S Name.

940.

The twelve APOSTLES Good and Wise (t),
Would not have sinn'd away,
For all the Wealth beneath the Skies,
One blessed SABBATH DAY.

(t) The Writer of these Sheets, was personally acquainted with a young Gentleman, who used to attend public Worship on Sabbath-Days, but a Temptation suitable to him, caused him to violate one Sabbath-Day in the Indulgence of his sinful Passions. Soon afterwards he sickned and died; BUT upon his Death-bed the ANGUISH, HORROR, and DESPAIR, he felt for some Days and Nights, occasioned such Expressions of agonizing Woes from him, as rendered it almost impossible for his Friends to attend his Bedside;—But there was good Reason to Hope, it pleased God, to communicate a Sense of His pardoning Mercy to him, before he died.

When God quickens the human Conscience to accuse of Sin, who amongst the SONS and DAUGHTERS of ADAM, can sustain it?

941.

All pious Souls since Time begun,
Esteem'd their SABBATH DAYS,
Worth more than Earth beneath the Sun,
Than all the Sun surveys.

942.

O BLESSED DAY! Millions above,
And Millions bound to Heaven,
Shout on that Day redeeming Love;
Souls ransom'd;—Sins forgiv'n.

943.

O BLESSED Day! for Pray'r, and Praise (u);
For Faith, Hope, Love, and Fear;
O BLESSED DAY! of all Time's Days,
The sweetest of the Year.

(u) REMEMBER the Sabbath-Day to keep it holy.
REMEMBER there is a weekly Rest, or an holy Rest
of one Day in the Week, due to the solemn Work of
glorifying God as God.

REMEMBER, God puts in for some part of Time with
us, Six Days are allowed to us, one Day he claims from
us, God esteems not himself acknowledged, nor his So-
vereignty owned in the World without it.

REMEMBER, that we have lost our Original Rest
in God by Sin. God made us Upright, in his own
Image, meet to take our Rest, Satisfaction, and Reward
in himself, the Remembrance of our shameful Loss of our
former Estate should humble us.

944.

T' REFLECT, THAT DAY, I oft employ'd,
And spent those precious Hours,
In SIN; Sin's Sweets I then enjoy'd
Now torture all my Pow'rs.

945.

(Sin's guilty Sweets (Life's Season fled)
That oft Defil'd my Frame,
View'd, now my Body vile, is Dead,
How full of Guilt and Shame!

946.

How soon, all human Frames Decay!
And leave the World of Lust!
How quick their Beauties form'd of Clay
Return to Worms and Dust!

947.

How soon, their Operations Cease!
Their vital Life! their Smiles!
Much sooner still, departs their Peace,
AS SURE AS SIN DEFILES.—

948.

SHORT, are the Moments Sin hath known;
SHORT, are the Sweets of Vice;
SHORT, was the Pleasure, Eve must own,
OF SIN IN PARADISE.

949.

Not Lightnings Flash more quick can Die;
Nor Flame of Powder's Fire;
Quick as the Twink'ling of an Eye,
Earth's filthy Joys expire.

950.

Not so the Souls immortal Pow'rs,
How endless are their Stains!
The true Remembrance of those Hours,
Increase eternal Pains.

951.

SABBATHS ON EARTH, soon Die away,
Oppress'd with Guilt's Delight;
But here they RISE nor can decay,
In Hell's perpetual Night.

952.

To me they RISE, those I have known;
RISE by th' Almighty's Care;
True are their Records, I must own,
And their just Torments bear.

953.

SABBATHS, I murder'd, RISE to view;
To my much pain'd Surprise;
My Mem'ry, Mind, and Conscience too,
Confirms them as they RISE.

954.

All my past SABBATHS to survey,
And weep o'er ev'ry spot
Through Sin, of ev'ry SABBATH-DAY,
Is MY ETERNAL LOT.

955.

THOSE SABBATHS, when my Reason Blind,
Would war with Light from Heaven!
How just my Woe! in Hell to find,
That Crime is not forgiv'n.

856.

THOSE SABBATHS, when my Passions chose (x),
Wisdom Divine to blame;
And deem God's holy Laws, my Foes,
Without Remorse or Shame.

(x) The Blessed Sabbaths with some Persons, meet with no other Entertainment, than the Poets did that were sent by *Hezekiah* through *Ephraim*, *Manasseh* and *Zebulun*, to invite them unto the Passover; they are Laughed to Scorn and Mocked at. *2 Chron. xxx. 10.* But Wisdom is justified of her Children. Unto some they are of great Use and great Esteem.

Some labour hard to attain to that great *Mystery of Iniquity*, of the utter Debauchery of their Consciences, so as to interpret Scripture Laws, Rules, and Precepts so as to accommodate them all to that Course of corrupt Conversation which prevaleth generally in the World on the sacred Sabbath-Day, even among them who are called Christians.

957.

THOSE SABBATHS, lost through Sloth in Bed!
There Woes, ah! how refin'd!
THOSE SACRED SABBATHS, long since fled,
Now plague my Powers of Mind.

958.

THOSE SABBATHS, spent in Trifles vain;
Dress, Visits, earthly Things;
What Anguish flows from their foul Stain!
What everlasting Stings!

959.

THOSE SABBATHS, spent in social Mirth;
How deep their deathless Wound!
Their Guilt will, though forgot on Earth,
From ceaseless Groans resound(y).

23 (y) REMEMBER the Duties of the Day are the prescriptions of God, the Privileges of the Day, are his gracious Concessions; he is the Beginning and Ending of it. How careful should we be to keep our Foot when we go to the House of God, *Eccles. v. 1.* Namely, to consider what we are to do, whither we are going, to whom we make our Approaches, in the solemn Worship of God. The Rule which he gives, *Lev. x. 3.* Is Moral, Perpetual or Everlasting. I will be sanctified in them that come nigh me, and before all the People, I will be glorified.

960:

THOSE SABBATHS, lost when sinful Cates
Employ'd me various Ways ;
To counteract my formal Pray'rs,
Of some few SABBATH-DAYS.

961.

THOSE SABBATHS, in GOD'S HOUSE, I spent,
When absent Thought would trace
Past Scenes of Guilt ;—new Scenes invent ;
Nor FELT the least Disgrace.

962.

THOSE SABBATHS, when I meant to gain
On Earth a pious Name,
To Read, Hear, Pray, with secret Pain,
Nor shew'd external Shame.

963.

THOSE SABBATHS, sunk despising Pray'r ;
Far from God's House I went,
T'deride, his Love, his Blessing there,
IN SATAN'S AMOROUS TENT(z).

(z) REMEMBER that this Day is a Pledge of our eternal Rest with God ; for herein will God glorify himself in the full Accomplishment of his great Design, in all his Works of Power and Grace. We do at best in this World but enter into the Rest of God ; the full Enjoyment of it is reserved for Eternity.

REMEMBER on the Sabbath Day, God as it were, calleth us aside out of the World unto an Immediate Converse with himself.

333

964.

THOSE SABBATHS, spent in Pleasure's glee,
As if Heaven's Laws divine
Were meant for all on Earth, but me,
In Wisdom's grand Design.

965.

THOSE SABBATHS, SACRIFIC'D TO LUST,
With some vile FAV'RITE FRIEND;
Though CONSCIENCE told me from the first,
Where those lewd Deeds would end.

966.

I fell, and wept; vow'd, promis'd, fell;
How fickle were my Ways!
With WHOM, WHERE, WHEN, I find in Hell,
Through all my SABBATH-DAYS^(a).

(a) They that neglect a religious Attendance on the Ordinances of God's House on a Sabbath-day are *fallen under the Curse of the Deceiver*.

REMEMBER, that in the Observation of the Sabbath or Lord's Day, we subject our Consciences immediately to the Authority of Jesus Christ, the Mediator, whose Day of Rest originally it was, and which thereby, and for that Reason is made ours, and hereby in the Observation of the Day, have we Fellowship with the Father and his Son Jesus.

REMEMBER, in the due Attention to the Duties of the Day, we sanctify the Name of God therein;—all Duties proper and peculiar to this Day, are Duties of Communion with God, preparative to an everlasting, uninterrupted, immediate Communion with God, in Heaven.

967.

False were my Vows, unchaste my Tears,
For, Lewdness rul'd within;
Soon hard'n'd grown, (though young in Years,
I fold myself to Sin.

968.

O Satan, give that Friend a Cell,
When you fresh Woes prepare;
Near that, in which my Soul must dwell;
That I his Groans may hear.

969.

To hear his Groans perpetual rise;
To hear his ratt'ling Chains;
To hear his endless Screeks and Cries,
Will mitigate my Pains.

970.

How Just foul Souls in Hell should burn,
Who lov'd unchaste Delight;
And near each other Wail and Mourn,
In Hell's black doleful Night.

971.

ONE SABBATH LOST, ye Angels say,
Can you the Lost disclose?
No—'tis Souls damn'd the Loss survey,
In everlasting Woes.

972.

KINGDOMS to lose, a Loss how small,
Compar'd, of little Worth;
ONE SABBATH, is worth more than all
The Kingdoms of the Earth.

973.

Were all created Worlds my own,
To spend ONE SABBATH-DAY,
On Earth, where pard'ning Grace is known,
I'd give them all away.

974.

The Waters that from Earth's Springs rise,
And in the Ocean roll,
Distill'd in Tears through my pain'd Eyes,
Can ne'er relieve my Soul.

975.

O what a Hell I feel within,
Reflecting here to dwell
The Woes of but one SABBATH's Sin,
Is of itself a Hell.

976.

SABBATHS MAY SET, and leave the Earth,
But all the Dead can tell,
To meet the Dead,—and show their Worth,
They rise in Heav'n or Hell.

977.

Hear this ye Living; e'er you die
 Your Sabbath-days review;
 On these related Truths, rely,
 At Death you'll find them true.

978.

Oh! the deep Anguish to reflect,
 On sinful Scenes in Time,
 When Conscience will disclose correct,
 Each Thought, in ev'ry Crime.

979.

Reflection's Stings ah! how Refin'd!
 Remembrance how severe!
 Both are as lasting as the Mind,
 In endless Torments here.

980.

Reflection! that immortal Sun,
 Shall all Life's Deeds survey;
 Its Beams through endless Years shall run,
 Nor know the least Decay.

981.

CONSCIENCE! that Worm which cannot die,
 The Spy of all my Hours,
 Will Sin's long Catalogue supply
 To feed Reflection's Pow'rs.

PAUSE THE TWENTIETH.

The Soul on Earth, from a serious Review of the Numerous broad Ways that leadeth to the wide Gate of eternal Destruction, (and many there be which go in thereat;) and also of the narrow Path, which leadeth to the strait Gate of everlasting Felicity, (and few there be that find it,) Matt. vii. 13, 14. with humble but earnest Solicitude he pleads to be made a Partaker of genuine Repentance, *not to be repented of*, 2 Cor. vii. 10. with all the Benefits and Blessings which accompany that heavenly Grace.

982.

REPENTANCE! must from Heaven descend,
Which shews its glorious Worth;
The Gift of CHRIST; the Sinner's Friend;
The SAVIOUR once on Earth (a).

(a) Repentance in order of Nature is before Pardon, but they are inseparably joined in the same Point of Time. David is a blessed Instance of this: *I said, I will confess my Transgressions to the Lord, and thou forgavest the Iniquity of my Sin.* The Sum and Tenor of the Apostle's Commission recorded by St Luke is, that Repentance and Remission of Sins shall be preached in the Name of Christ to all Nations. The repentant Sinner only is qualified for Pardon. It would disparage God's Wisdom, stain his Holiness, violate his Justice, to pardon an impenitent Sinner.

983.

REPENTANCE, ne'er can boast of Merit;
 All Merit, LORD, is thine:
 Its deep Impress from GOD the SPIRIT,
 Proves 'tis a Work divine.

984.

FAITH and REPENTANCE, Hand in Hand,
 To CHRIST for Pardon flies;
 Hence Pardons come, by God's Command,
 And Sin's Dominion dies (*b*).

(*b*) Repentance is an evangelical Grace, the Gift of the Redeemer: *Him hath God raised to be a Prince and a Saviour, to give Repentance and Forgiveness of Sins.* The Law did not allow of Repentance nor promise Pardon. There is no Merit in Repentance to procure our Pardon.

The Mercy of God for the most precious Merits and Mediation of Jesus Christ is the only Cause of Pardon. A Flood of repenting Tears, an Effusion of our Blood, are of too low a Price to make any Satisfaction to God, to deserve a Return of his Favor. The most sincere love of Holiness and stedfast Resolution to forsake Sin, which is the principal Part of Repentance, can be no Satisfaction for our past Offences. Repentance is only a vital Qualification in the Subject that receives the Pardon.

985.

FAITH, views the offer'd pard'ning Grace;
 REPENTANCE, weeps a Flood
 Of Tears, the SAVIOUR'S LOVE to trace,
 Then FAITH applies his Blood

986.

For all the Purpose Heaven design'd
 Of curing Sin's sad Woes;
 Which Faith in God's good Word can find,
 Where full SALVATION flows (c).

(c) There are two Acts of Faith: the first respects the general Offer of Pardon in the Gospel to all repenting believing Sinners: The Second is the Application of the Promise of Pardon to the Soul. The First is antecedent to evangelical Repentance: The Second is clearly consequent in the Order of Nature; for the Promise assures Pardon only to the *Wearied and Heavy-laden, that come to Christ for Rest.*

Repentance and Faith are the Conditions of our obtaining the Pardon of Sin, and all the Blessings thereof. Repentance towards God, and Faith in our Lord Jesus Christ. Repentance signifies a sincere Change of the Mind and Heart, from the Love and Practice of Sin, to the Love and Practice of Holiness upon evangelical and divine Motives. The principal Ingredients in it are Reflections with Grief and Shame upon our past Sins, with stedfast Resolutions of future Obedience.—It is a vital Principle, productive of Fruits suitable to it; it is called *Repentance from dead Works; Repentance unto Life.* It is the Seed of new Obedience.

987.

REPENTANCE! from Heav'n's Throne above,
 COME, give my Mind sweet Rest;
 That HEART which would thy Presence love,
 Beats in my humble Breast.

988.

My ev'ry Passion, Sense, and Pow'r,
 REPENTANCE, pants for Thee;
 No Mortal can desire Thee more,
 Or LOVE THEE more than me (d).

(d) Fallen Man, considered only in his corrupt and miserable State, is incapable of real Repentance, which is a necessary Condition to qualify him for Pardon. For whereas Repentance includes an ingenuous Sorrow for Sin past, and a sincere forsaking of it, he is utterly indisposed for both. When a Malefactor suffers for his Crimes, he reflects upon his Actions with Sorrow, but this has no moral Worth in it, for it is a forced Act.

The Sorrow of the World worketh Death, but godly Sorrow worketh Repentance to Salvation not to be repented of, 2 Cor. vii. 10, 11. For beho'd this self-same Thing that ye sorrowed after a godly Sort, what CAREFULNESS it wrought in you; yea, what CLEARING of Yourselves! yea, what INDIGNATION! yea, what FEAR! yea, what VEHEMENT DESIRE! yea, what ZEAL! yea, what REVENGE! in all Things ye have approved Yourselves to be clear in this Matter, 2 Cor. vii. 10, 11.

The Commission of the Apostles from the Mouth of Christ was, to preach Repentance and Remission of Sins in his Name to all Nations, Luke xxiv. 47. And he was exalted by God to be a Prince and a Saviour, for to give Repentance to Israel, and Forgiveness of Sins, Acts v. 31.

989.

FOR THEE, my SOUL oft wafts her Sighs,
 To HEAV'N, by Night by Day;
 FOR THEE, my warm Petitions rise;
 FOR THEE,—I plead and pray.

990.

In Midnight Hours, while others sleep,
 Thy ABSENCE I lament;
 I WEEP, because I cannot Weep,
 As those who do REPENT.

(e) The Scripture describes Repentance by a sincere Change and Renovation of the Mind, the leading Faculty; by the entire turning of the Heart from the Love of Sin, to the Love of Holiness; by the active, lively Passions, Sorrow, Fear, Shame, Indignation, and Zeal, that are principal Ingredients in it; and by the Fruits *worthy of Repentance, and Works meet for Repentance unto Life.*

Men are willingly deceived with an insincere and ineffectual Repentance; with a mere MENTAL Change, or with broken Resolutions instead of the entire Heart; or with leaving some Sins and retaining others that are suitable to their Humours and Lusts. They confess their Sins and condemn themselves for them. This they think to be sincere Repentance; but when a Temptation appears, they are easily overcome, and live in the habitual Practice of their provoking Sins. This Conceit of their being true Penitents, is as unreasonable, as if one that has a returning Ague, should think himself freed from his Disease, in the Intervals of his Fits.

991.

I GRIEVE, but ah ! my secret Grief,
Is Sorrow felt in vain ;
No tranſcient Sorrow gives Relief,
I MOURN, and ſin again.

992.

I LONG FOR THEE, for more than all,
That can on Earth be found ;
Without thy AIDs, thoſe Tears that fall,
Can never heal Sin's Wound.

993.

What tho' I fill the Air with Sighs,
Thro' deep deſponding Sorrow,
And melt to TEARS my ſtreaming Eyes,
Yet I ſhall ſin To-morrow.

994.

What tho' I ſwell the Ocean's Tide,
With Floods of TEARS To-day,
My Heart corrupt will Pleas provide,
In ſinful Paths to ſtray.

995.

What tho' my BLOOD from ev'ry Vein,
Through FEAR OF HELL ſhould flow,
'Twill ne'er waſh out one ſinful Stain,
Nor true REPENTANCE ſhow.

996.

'Tis not thy Semblance I admire,
Which cannot bear the Light;
THY HUMBLING INFLUENCE I desire,
To guide my Footsteps right.

997.

No COUNTERFEIT will ease my Mind,
No FORGERY in Time;
Thy true CONVICTIONS let me find
FOR EV'RY SECRET CRIME,

998.

Of COUNTLESS THOUGHTS, that daily rise;
Of WORDS, of Guilt and Shame;
Of DEEDS,—beneath the SAVIOUR'S Eyes,
Too vile, too black to name.

(g) The Purity and Perfection of God's Law will teach us that in every Action even in our religious Duties, there are many Defects and Defilements that want Pardon. How many SWARMS of vain and unprofitable Thoughts, of CARNAL WANTON COVETOUS PROUD ENVIOUS and REVENGEFUL THOUGHTS and DESIRES lodge in the Heart of Man? What a TORRENT of idle, sensual, vain-glorious and passionate WORDS flow from their Lips? How many thousand sinful Actions proceed from them? When the enlightned Conscience seriously reflects upon our Sins of Omission and Commission, how astonishing is their vast Number? what a mountainous Heap appears, they reach as low as Hell, and rise as high as Heaven. It would tire the Hand of an Angel to write down the Pardons that God bestows upon one penitent Believer.

999.

Nor, do I ask thee as a Friend,
Kind Visits oft to pay,
But, with me STAY till Life shall end,
Till I forsake my Clay.

1000.

Nor, would I wish thee ABSENT, WHEN
TEMPTATIONS CHARMS ENTICE;
Let me enjoy thy WHISPERS, THEN,
Thy COUNCILS, thy ADVICE.

1002.

Let others Call for thee at Death,
In view of Wrath and Hell,
Do thou attend my ev'ry Breath,
And with me ever dwell.

(h) How incongruous is it to expect that divine Mercy will accept of a DEATH-BED Repentance that is meerly by constraint of Fear, and a Resolution to LIVE WELL, when they know they can LIVE NO LONGER? To continue in Sin upon this Conceit, that God will easily be reconciled to Sinners at the last; that Confession with the mixt Affections of Sorrow and Fear, for the sensible Effects of Sin in Pains and Sickness, and worse, that immediately attend it in the next State, will obtain a total and final Acquittance from our Judge is, an Extreme Dishonour to his ruling Wisdom, his unspotted Holiness, his incorruptible Justice, and inviolable Truth.

1003.

BE THOU, on Earth, my chief Delight,
 My lov'd COMPANION still,
 My MORNING SONG,—my Joy at NIGHT,
 To teach me HEAV'N's good Will.

1004.

Whene'er I lay me down to Rest,
 To ponder SATAN'S WILES,
 MAY I be with thy PRESENCE BLEST,
 TO WEEP O'ER WHAT DEFILES.

1005.

And in the MORNING, when I rise
 ANOTHER DAY to live,
 Do thou INSTRUCT, and make me WISE,
 Sweet ADMONITIONS give.

(i) Repentance is a vital, operative Grace, not only in mortifying Sin, but in bringing forth many excellent Fruits suitable to it. All the Terrors at Mount Sinai, in giving the Law, cannot make such an Impression on the Conscience of the Righteous and fearful Anger of God for Sin, as the Infliction of Wrath upon our dying Saviour. He received into his Breast the Arrows of the Almighty, that drank up his Blood and Spirits, though in himself he was perfectly Holy. Surely he has born our Grievs and carried our Sorrows: he was wounded for our Transgressions, and bruised for our Iniquities; the Chastisement of our Peace was upon him, and with his Stripes we are healed. *Isaiah liii.*

When

1006.

CAUSE me to hear from thy still Voice,
Beware the Joys of Time;
But in the Saviour's Love rejoice,
And flee from ev'ry Crime.

1007.

THINK, of the Cup of Wrath he took;
Pierce not his pierced Side;
To him by Faith uniting Lock,
Subduing Lust and Pride.

1008.

Think, of God's Laws, oft broke by thee,
Laws Holy, Just and Pure;
From God, where can thy Spirit flee?
Canst thou his Wrath endure?

1009.

THINK, of Convictions sudden Death;
Of Vows, how soon they dy'd;
Both transcient as the fleeting Breath,
To please thy Lust or Pride.

When we read in the Narrative of our Saviour's Sufferings, of the Treachery of Judas, the Malice of the Priests, the Fury of the People, the Cowardice of Pilate, and the Cruelty of the Soldiers, how apt are we to conceive Indignation against those Murderers? But when CONSCIENCE brings home the Charge, that our Sins Condemn'd and Crucified him, then shall we look on him whom we have Pierced and Mourn, with true evangelical Sorrow.

1010.

*To Sin and Mourn, to Mourn and Sin,
To Pray, and leave off Pray'r,
Shews, there's no fear of God within,
No true Repentance there.*

1011.

*Quench not the Spirit, least you die
Indulging vain Desires;
Behold God's omnipresent Eye;
And view Hell's quenchless Fires.*

1012.

*View Millions of the Blest Above (k),
(Who shunn'd the Paths of Vice,)
With Jesus on a Throne of Love;
In Heav'n's bright Paradise.*

1013.

*So speak, Repentance, make me hear,
And Hearing, to obey;
Shine on my Soul with Beams too clear,
To suffer me to Stray.*

(k) The Love of God discovered in our Redemption, is the most powerful Persuasive to Repentance. For real Repentance is the Consequence of Faith, and always in proportion to it. The Law can never work true Repentance in a Sinner. Conscience under strong Conviction of Guilt, and of God's Justice as implacable, it causes a dreadful Flight from God and a Neglect of Means. Despair hardens, but the Goodness of God leadeth to Repentance.

1014.

REPENTANCE, to my Bosom come,
There ever to abide;
REBUKE, and strike for ever Dumb,
Presumption, Lust, and Pride.

1015.

Self-will, and foul Deceit, subdue;
The Tongue of Mischief fly
Chastize, and purge, refine, renew,
INCAPABLE TO LIE.

1016.

The LOVE of sinful Pleasures kill (1);
FOR DEATHLESS JOYS INSPIRE
My HEART and SOUL, my MIND and WILL,
My LOVE and my DESIRE.

(1) What a Rapture of Admiration, and Joy, and thankful Affections, doth the pardoned Penitent magnify the Divine Mercy? the Christian *Niobe* that was melted into repenting Tears *loved much because much was forgiven her*.

Repenting Sorrow strikes at the Root of Sin, the love of Pleasure. This makes us fearful to offend God, and to fly all the alluring Temptations that will betray us to Sin. This makes us Obedient. Contrition is joined with Resignation: *Lord, what wilt thou have me to do?* was the Voice of repenting *Saul*.

1017.

Tho' heart-felt *Sorrow, Tears and Pain,*
Proceed from thine Embrace;
Yet PEACE, LOVE, JOY, is in thy Train,
With ev'ry HEAVENLY GRACE.

1018.

FAITH, PATIENCE, HOPE, attends thee still,
With ev'ry BLESSING giv'n;
Such is the great REDEEMER'S Will,
To fit the SOUL for HEAVEN.

1019.

CONTENTMENT, as it flows from thee,
Can all Life's Frowns defy;
No SIGH, can with CONTENTMENT be,
Or TEAR, becloud her EYE.

1020.

CONTENTMENTS feast, how well supply'd,
REPENTANCE from thy Store!
CONTENTMENT! still new Joys provide,
Till Time shall be no more.

1021.

SHE envy's not the Charioteer,
Nor longs for wealthy Fame,
CONTENT to find the SAVIOUR near,
REJOICING IN HIS NAME.

1022.

SHE views all Life with placid Smiles;
Friends, Gold, and glitt'ring Things
CHANGING and FALSE;—she shuns their Wiles,
With true Devotion's Wings.

1023.

Humility! that Grace divine,
How Lovely! Pure! and Fair!
Ten thousand Beauties round her shine:
No Pride;—no Anger there.

1024.

How soft her Speech! her Accents mild!
How HEAVENLY are her CHARMS!
As MEEK and GENTLE as a Child!
T' invite the SAVIOUR'S ARMS.

1025.

REPENTANCE! give me sweet CONTENT,
And HUMBLENESS of Mind,
Through all Lives' Woes; till Life is spent,
Those Blessings let me find.

1026.

My Soul in low Prostration lies,
And lifts her Eyes to thee;
May Heaven regard my humble Cries,
REPENTANCE DWELL WITH ME.

1027.

WITH THEE, the GRACE of Pray'r descends;
SOON BREATHS th' eternal Life,
In PRAY'R, the SOUL sweet Moments spends,
Withdrawn from Noise and Strife.

1028.

That MORN and EVENING SACRIFICE
Of the REPENTING SOUL,
Till BREATH, and Thought, and Nature, dies
No Tortures can controul.

1029.

The SOUL no more can cease to Pray,
That true REPENTANCE knows,
Than yon bright SUN to shine by Day,
As through the Heavens he goes.

1030.

The breathing Lungs, the beating Heart,
Can, Life unhurt resign?
Pray'r is, (then who with Prayer can part ?)
The Pulse of Life divine.

1031.

True PRAY'R, with true REPENTING Grace,
From slavish Terrors free,
Where'er I rove, in ev'ry Place,
REPENTANCE ! GRANT TO ME.

Come,

1032.

COME, and "*twice smite the Rock*," my Heart,
Cause holy Tears to flow;
Thy Impress, thy Heart-melting Smart,
My Soul desires to know.

1033.

COME, STRIKE THIS ROCKY HEART of mine,
Bid Springs unfelt to rise,
Springs, flowing from a Pow'r divine,
To trickle down mine Eyes.

1034.

COME, STRIKE THIS ROCK, Reflection's Train
Cause humbly to abound,
Of contrite SORROW, GRIEF, and PAIN,
To mourn Sin's deadly Wound.

1035.

Come, strike this Rock, bid Conscience hear,
Her Records to disclose;
Her CHARGES, aid my SOUL to bear,
While true REPENTANCE flows.

1036.

Her CHARGES, can a Wretch sustain
Like me as Guilty found?
Yes, and a holy Triumph gain,
Upon SALVATION's Ground.

W

(m) Alluding to the miraculous Power of God accompanying the Rod in the Hand of Moses, when by the divine Command he twice smote the Rock and the Waters in abundance flowed, see Numbers 20.

1037.

FAITH and REPENTANCE, can reply
To CHARGES, Jesus dy'd!
His BLOOD, can silence Guilt's loud Cry,
In all, to whom apply'd.

1038.

One Drop thereof is worth far more
(To make the Spirit glad)
Than Earth, with its abundant Store,
Than all the Worlds yet made.

1039.

COME, STRIKE THIS ROCK, let there be Light
And LIFE, spread through my Powers;
Sin's Lethargy, and darksome Night
No more shall waste my Hours.

1040.

COME, STRIKE THIS ROCK, Delusions roll
I wish to see and know;
Know, how Delusions stain my Soul,
In one still vary'd flow.

1041.

COME STRIKE THIS ROCK, Day after Day;
A *Fire, Hammer* prove (a)
To break, to melt the Rock away,
To flow with holy Love.

(a) Is not my Word like as a Fire? saith the Lord:
and like a Hammer that breaketh the Rock in Pieces,
Jeremiah xxiii. 29.

1042.

COME, STRIKE THIS ROCK, Sin's fetter'd Chains
By GOD's Command remove;
That I may ease repenting Pains,
In JESU's bleeding Love.

1043.

COME, STRIKE THIS ROCK, bid Satan flee,
Temptation's Pow'r disarm;
That I no more a Slave may be,
To Sin's delusive Charm, (n)

1044.

COME, STRIKE THIS ROCK, Indulgence vile,
Let not my Will endure;
Nor in the least my SOUL defile
With Thoughts or Deeds impure.

(n) Sins of Relapse more easily prevail than in the first Temptation; because the Tenderness and Reluctancy of Conscience is lessened by the Commission of Sin: The unclean Spirit returns with more impetuosity from Indignation that he was expelled. If we have been tempted to sin, let us presently restrain it by Repentance: *Let not the Sun go down upon God's Wrath.* But with Prayers and Tears sue out his pardoning Mercy. The Neglect of present Repentance is a Step to final Impenitence; that is unpardonable, who can tell the Degrees of Danger in continuing in sin a Day? how many have been cut off in their early Sins, and lost their Time, and Hopes, and Souls for ever.

1045.

Come, *strike this Rock*, cause Thoughts to rise,
Pure as the crystal Stream,
Upspringing far above the Skies,
On Time's most glorious Theme.

1046.

Then shall I praise the Pow'r that sent
REPENTANCE to my Heart,
To cause me TRULY to REPENT,
With ev'ry Vice to part.

1047.

Then shall I sing the Saviour's Name,
And HOPE in Heav'n to be
With him, from whom REPENTANCE came,
To dwell on Earth with me.

(c) Hope of all Passions most befriends us here :
Joy has her Tears; and Transport has her Death;
Hope, like a Cordial, innocent tho' strong,
Man's Heart, at once, inspires, and serenes.
Hope like the Summer Ev'ning, mild, and sweet!
'Tis Man's full Cup;—his Paradise below.
A blest Hereafter then, or hop'd, or gain'd,
Is all our whole of Happiness.

F I N I S.



